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IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Old Crow, N.W.T.

July 13, 1975.

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PROCEEDINGS AT COMMUNITY HEARINGS

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Volume 16

CANADIAN ARCTIC  
GAS STUDY LTD.

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APPEARANCES:

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WITNESSES:

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry;
Mrs. Mary KASSIE	
Mr. Darryl Carter	for Canadian Arctic Gas Pipeline Limited;
Mrs. Ellen BRUCH	
Mr. Ron Veale	for Council of Yukon Indians;
Mr. Glen W. Bell	for Northwest Territories Indian Brotherhood, and Metis Association of the Northwest Territories.
Mrs. John CHARLIE	
John TILYA	
Alfred CHARLIE	
Sahar BENI AMIN	
Mrs. Hannah NYTRO	
Miss Marie BRUCH	
Fabien MOCHET	
William ROCHADE	
Rev. John WATTS	
Mrs. Ellen ASLE	
Mrs. Della CHARLIE	
Roger ALICE	
Charlie ASER	
James ALLEN	
Miss Leslie NYTRO	
Mrs. Alice FROST	
Mrs. Dolis JOEIE	
Miss Mary CHARLIE	
Miss Leslie FROST	
Miss Marie RICH	
George MOSE	
Fanny CHARLIE	
Robert SHARPE	
Mrs. Mary FROST	
Miss Mary	
Stephen FROST	
Albert AS	

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R. Bruce, Sr.

Old Crow, N.W.T.,

July 13, 1975.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: I'll call the meeting to order this afternoon. We'll start now so that we can hear everyone before we have to leave tomorrow; so Mr. Veale?

MR. VEALE: Judge Berger, we have Robert Bruce, Senior, to speak to the Inquiry now.

ROBERT BRUCE, SR., sworn:

THE WITNESS: Well, first of all I would like to thank Judge Berger and his staff, and Arctic Gas and whoever else is a stranger here, to come and talk to us about the pipeline.

My name is Robert Bruce and I've got a couple of nick-names, but I guess you don't have to hear them. Where is that John? He calls me "Short", so my story's going to be short.

First of all I'd like to say about what we used to do before -- in the year 1957 when there was still no school in Old Crow. Well, we stay around Old Crow and fish in the fall and hunt caribou on the mountains, and then we gather that meat and we use that till around Christmas, then we run out of meat again. So most of the people have dog teams, we move out of town the 1st of November and move around the mountains, across, wherever we see caribou signs we hunt caribou, we kill caribou, we skin them, cut them up, come back home around eight or nine at night.



R. Bruce, Sr.

1 Then in the morning we hitch  
2 up our team and haul it in. If we dry the meat right in  
3 the tent, make racks and poles, women cut the meat and  
4 they dry it. In the morning when we get up, the fire  
5 go out at night and one morning when you get up it's  
6 like a rock, that meat froze; in the daytime it thaws  
7 out and dries.

8 That's part of it, and then  
9 we do that right along every day until we get enough  
10 meat. Generally we get about six bales of dry meat,  
11 that's about four caribou to each bale. It's not much,  
12 you know -- some green meat in it.

13 February, just before Easter  
14 in February we start back, relay our meat one day ahead,  
15 two or three loads and then we move family. Then we  
16 leave the family, we relay further on. Abraham was  
17 doing most of the relaying at that time, he was with me  
18 so I just do the hunting.

19 Then we get back in time for  
20 Easter and we stay for Easter in town. After Easter we  
21 move up to Crow Flats. The same thing here again, we  
22 relay to about half-way to where we figure we're going  
23 to camp in town, we make one day trip and we move next  
24 day, come back and pick up our stuff and move further  
25 on the next day. That's how we work. It takes four  
26 days to go to Crow Flat. It took me four days to my  
27 place anyway.

28 Well, that's that part of it,  
29 and that shows you how much change has been since 1957  
30 and today. Them days I used to have a dog pack for





1 every dog I got, I had nine dogs. They all packed.

2 Today I got six dogs, not one pack. Big change.

3 Well, the next is the pipeline.

4 Oh, there was something about here when I went to school  
5 too, back in -- I was born in Rampart House, I don't know  
6 what year -- 1914, I think; and then I went to school  
7 to Carcross in 1921, stayed there till 1928 and never  
8 came home once. Well, I guess my parents couldn't  
9 afford holiday for me so I had to tough it out at school.

10 In that school we worked in the mornings three hours  
11 and then we go to afternoon school for three hours. The  
12 boys go afternoon, work the same thing. In those eight  
13 years I don't think I learned -- I didn't even went  
14 through Grade 4, to tell you the truth. So I got  
15 poor education. That's all right, just as

16 long as I'm still alive.

17 About the pipeline, first of  
18 all I'd like to see the pipeline come somewhere else  
19 instead of near Old Crow, because if it comes through  
20 near our village with the pipeline will come the bad  
21 and the good. The bad will be people that work on  
22 the pipeline weekends, you know, come into town and  
23 have a good time and get some of our young folks drunk.  
24 First thing you know, a big fight in the streets.

25 Another thing I don't like it  
26 for, it kills everything. If pipeline bursts or some-  
27 thing like that, oil destroys mostly everything there  
28 is. Another thing, the good of it is the boys will  
29 get jobs, the younger boys. How long will that job  
30 last after they're through working?





R. Bruce, Sr.

1                                   What about this gas? It was  
2       one of the Arctic boys, I think, mentioned that the gas  
3       pipeline bursts, a flame goes up.     What would it be  
4       if it goes through that timber line? If it goes through  
5       a timber line there's going to be a fire some place,  
6       I'm pretty sure of that, because if it goes up, a flame  
7       goes up and spreads out, timber will catch fire. That's  
8       the reason why most of the people doesn't like the  
9       pipeline coming through his land, they like to see their  
10      land the way it is, the way we used to hunt on it, trap,  
11      do whatever what we like the way it is.

12                               Well, there's not much else to  
13      say. Even if it still comes through, well I think our  
14      whole Town of Old Crow will go down the drain. It's  
15      going to be settled with people then, Old Crow.

16                               That's about all I have to say.

17                               THE COMMISSIONER: Thank you,  
18      Mr. Bruce. I wonder if you could let us have your  
19      statement that you were reading from?

20                               A     It's not quite the same  
21      as what I --

22                               Q     Well, all right. It's  
23      just notes?

24                               A     Yeah.

25                               THE COMMISSIONER: All right.  
26      Well, thank you very much for your remarks.

27                               A     Thanks to you.

28   (WITNESS ASIDE)

29                               MR. VEALE: Your name is  
30      Peter Nukon , and I believe you've been sworn already?



P. Nukon

1. PETER NUKON, resumed:

2. THE WITNESS: Judge Berger, I'd  
3. like to state more and add more to what I last said.

4. At the beginning of my first  
5. interview I told you about one thing, the Old Crow  
6. people got worrying about this pipeline was the danger  
7. of fires. Today I'll tell you about some more things  
8. my people and I are worrying about.

9. First, I work with the Fisher-  
10. ies people for four years tagging fish, then we would  
11. check with the people who are catching the fish so we  
12. could trace where the fish were going. In other words,  
13. if we tagged a fish around Crown Flats or somewhere,  
14. we'll catch him up in the Porcupine somewhere ; that  
15. proves where the fish are going.

16. I saw the creeks along the  
17. North Slope which would be nearly empty one day, and  
18. after a rain they would be full right up to the banks.  
19. These creeks would run swiftly when they were full and  
20. I could see how the great force of the water was wash-  
21. ing away the banks just like you see here in Old Crow.  
22. I saw many places where the caribou crossed these  
23. rivers. I believe the caribou know how and when to  
24. cross these rivers. I saw the places where the caribou  
25. roamed around and feed. It's a beautiful place to look  
26. at. I looked at the places where the pipeline will  
27. cross these creeks and rivers. When I was working  
28. with Fisheries we marked all these markings, all the  
29. rivers and creeks we saw, I know just exactly where  
30. they will be crossing.





P. Nukon

Now I know Arctic Gas say there will be no damage and that the pipeline will not break. Many of my people do not know what a pipeline is and they are worrying about damage. We are worried about how they can put a pipeline under a creek or river without doing damage when the river is swift and full of water. I think the pipeline will be washed bare with no gravel over it; and when freezeup comes I'm afraid the cold pipeline will freeze the waters in the bottom of streams where the fish live in the winter. When breakup comes, I'm afraid the pipeline will not be protected from the ice. The Water Resource people from Whitehorse have been coming into Old Crow for many years to measure our rivers. They have told us that the depth of the water in the Porcupine River has changed as much as 15 feet in one year in some places.

It seems to me that Arctic Gas will have to put their pipeline a long way down into the ground if they are going to cross the rivers safely.

Now I will ask you to take a look at -- I've got a map I thought I was going to show you here but it's in the next room. Ah, there it is. I will ask you to take a look at an aerial photograph of Old Crow. When the first government people first came to Old Crow to talk about building an airport here, it was about the same time the oil was discovered in Alaska. They asked several people in Old Crow where they should put the airport. They were told to put it up on the first bench of the mountain. I guess you can



1 see it there. You can see in the aerial photo how the  
2 airport cuts us off from our mountain. Before the  
3 airport this area was full of berries, it was for the  
4 kids and the old people used to go to get rabbits and  
5 ptarmigan. Now they have to go out aways to get these  
6 things.

7 When the pipeline comes,  
8 Arctic Gas and a lot of other people will be using  
9 our airport. It will be busy and we are afraid the  
10 D.O.T. will not allow us to walk across it or drive  
11 our skidoos across it. We have to cross this air  
12 strip to get to some of our trappinggrounds. We go  
13 that way to get to Crow Flats. We had to build a  
14 new Ski Lodge on the other side of the air strip be-  
15 cause we could not use our skis on the air strip be-  
16 cause it is ploughed bare to gravel in the wintertime.  
17 Now we may not be allowed to even walk to our new  
18 Ski Lodge. Skiing is very important to us in Old Crow.  
19 It is our main recreation in the wintertime.

20 I want you to know, Judge  
21 Berger, that my people in Old Crow are very worried  
22 about the pipeline. I know they are a lot more worried  
23 than they are telling you. Old Crow people do not  
24 want -- Old Crow people do not like to complain, and  
25 maybe that's why we are not talking to you as strong  
26 as we feel. We are worried that we will have no more  
27 good drinking water if things go wrong. We are worried  
28 that the fish will get sick, will be poisoned, or just  
29 go onto another good, clear water. We are worried  
30 that our caribou will start looking for other places





1 to migrate. We know they are already upset about all  
2 this pipeline research activities and are acting in  
3 strange ways that we don't understand.

4 Mostly what would become of  
5 us if our village, our hunting and fishing ground  
6 is ruined? The only thing would be left is the pipe-  
7 line back of our village and here once had a few  
8 hundred people.

9 This will be all I'll have  
10 to say for now.

11 THE COMMISSIONER: Thank you,  
12 Mr. Nukon. Do you mind telling me how old you are,  
13 Mr. Nukon?

14 A 25.

15 THE COMMISSIONER: Thank you.

16 (WITNESS ASIDE)

17 MR. VEALE: Is Mary Kassie  
18 here? Could we have Mary Kassie sworn in? Mr. Nukon  
19 is going to read her statement.

20 THE COMMISSIONER: Yes, there  
21 is a witness to be sworn in at the back, Miss Hutch-  
22 inson. The statement will be marked as an exhibit  
23 and constitute part of the permanent record of the  
24 proceedings of the Inquiry.

25 (STATEMENT OF PETER NUKON MARKED EXHIBIT C-80)

26  
27 MARY KASSIE, sworn:

28 MR. NUKON: "The proposed pipeline  
29 Hearing, Mr. Judge Berger, you've seen a bit  
30 of our living here in the village and out in the Old



1 Crow Flats. My parents have been living out in the  
2 flats a long time before I was born. My great-grand-  
3 parents, Mr. and Mrs. Kwatlatig have been working  
4 in this area for a long time but I don't remember the  
5 stories they told me in the early childhood.

6 I remember working with my  
7 parents since I was seven years old. I remember work-  
8 ing very hard with my parents and with the hard-working  
9 dogs. I am alone now and I still work out there in the  
10 same area. Mr. Berger, as you have seen for yourself  
11 this past spring, I am not speaking for myself only,  
12 but for my fellow residents of Old Crow.

13 I have been listening to a  
14 few of the people's presentation here of the proposed  
15 pipeline preliminary hearings, and I know that they are  
16 telling the truth. They are thinking of their children's  
17 future, and I am, too. The children should have a chance  
18 to learn all the skills of their own culture and ways of  
19 living. I was very surprised and happy to have my oldest  
20 son, Danny, to kill caribou for me to dry this spring.  
21 I taught Danny to kill caribou and if he ever wounds a  
22 caribou, to go after it until he kills it.

23 This past spring he wounded a  
24 caribou and had to run a half-mile to kill the caribou.  
25 This shows how much we love our animals. A good many  
26 times I was very tired and had to do all the trapping  
27 and hunting, but I did not give up as I had children  
28 to feed. I've managed to bring up my children to the  
29 age when they can help me. I've been employed in var-  
30 ious jobs and I know it is hard.





Mrs. M. Kassie  
Mrs. E. Joseph

helper  
1 Example of various jobs are kitchen housekeeper. I  
2 know it is hard, too, to bring up children even with-  
3 out catches of fish and meat. I can't imagine how it  
4 would be to bring up children if we did not have our  
5 caribou and fish. This will be ruined and done away  
6 with if the pipeline ever comes through our land. I  
7 don't want the pipeline to come through.

8 The proposed route of the  
9 pipeline is near my spring camp out at Old Crow Flats  
10 and I don't like that because it will destroy my trap-  
11 ping grounds, then I will have nothing. If this  
12 happens I feel I have the right to press charges  
13 against the people that destroyed my land.

14 This is all I have to say.  
15 Thank you to you, Mr. Berger, for listening to me,  
16 and the rest of the people, and thank you for helping  
17 us.

18 MARY KASSIE & FAMILY."

19 THE COMMISSIONER: Thank you,  
20 Mrs. Kassie. That statement will be marked as an  
21 exhibit and form part of the permanent record of the  
22 proceedings of the Inquiry.

23 (STATEMENT OF MARY KASSIE MARKED EXHIBIT C-81)

24 MR. VEALE: I think Charlie  
25 Peter Charlie can point out where Mary Kassie's  
26 spring camp is on the Crow Flats.

27 MRS. EDITH JOSEPH, sworn:

28 MRS. JOSEPH: This is Edith  
29 Joseph speaking now. Well, ladies and gentlemen --

30 THE INTERPRETER: She says



She said her mother had a brother that lived here in Old Crow but most of the time he was living up around Whitestone. Anyway, her mother's brother was John Nukon, who was living up around Whitestone. Anyways, he lost his wife and after he lost his wife I guess they wrote to his people there, his sister in Eagle, that he wanted them to come back and stay with him up here. That's how come they came up here around 1940.

She said around 1940, summer time, people used to stay out of town and they used to fish along the river to make their living, and she



1 said she mentioned my name there that she said I used  
2 to go out in the bush and stay out in the bush most of  
3 the time to make my living. She said my trapping  
4 cabin is up around 25 miles away from Old Crow; and  
5 then she mentioned that Old Crow people used to stay  
6 out in the bush most of the time trapping. Some of  
7 them go north of Old Crow around the Crow Flat area,  
8 and some of them go south of Old Crow. She wants to  
9 go back to talk about the pipeline, too.

The main part of our living up here out of the land and out of the river is fish. This is mostly what we live on, and supposing this pipeline would cross the river above us somewhere and supposing it bust near the river and the oil got into the water so that the fish died off from this oil. It's not only for the fish, she said. The water will be polluted with oil and the people there are going to have a hard time to get drinking water. She said if it happened to bust far away from a river, she said supposing it happened close to Old Crow here and the oil was spread out over land, she said it will spoil





1 our berry patches and she said the people in Old  
2 Crow go for berries every summer up along the mountain.

3 There's a few old people still  
4 living here in Old Crow and those kind of people,  
5 they never see no big activities and she said if  
6 anything like that come up here she said the older  
7 people perhaps couldn't stand this kind of traffic.

8 She thought, too, that the  
9 pipeline would bring a lot of traffic to Old Crow,  
10 there would be cars coming in from different places,  
11 there would be a lot of traffic in Old Crow.

12 She, too, said that there's  
13 people been making speech now for two days and she  
14 said some of them mentioned if a big crowd of people  
15 come to such a little village as we have here, she  
16 said it would be crowded with people and she too  
17 thought that it would bring good people who was going  
18 to help people, but otherwise she said there would be  
19 some bad people, too, the people who were going to  
20 lead the native people into things that they don't  
21 know.

22 She mentioned there that  
23 it would even bring home troubles amongst the young  
24 people. She, too, she said she have all these reason  
25 against pipeline because that's why she mention it.  
26 She don't want pipeline come near Old Crow.

27 She said this is all she  
28 thinks about and that's all she will say now, and she  
29 would thank Judge Berger for coming to Old Crow to  
30 listen to her.



THE COMMISSIONER: Thank you

A      Thank you.

MRS. ELLEN BRUCE, sworn:

THE INTERPRETER: She would

THE INTERPRETER: Ellen Bruce.

She, too, heard good things

She said it seems to her that even the caribou didn't come near Old Crow like they used to do. They're taking a different route and last fall when people started to hunt meat for winter nobody in Old Crow got meat because the caribou didn't show up. She said a lot of people have been traveling up the river, up the Porcupine River, and never seen no caribou; and they also went up Crow River and made quite a few trips out but nobody got no meat for





1 winter. Folks around town here, they used to snare  
2 rabbits, ptarmigan, like that; she said last winter  
3 some of the women went out snaring <sup>but</sup> nothing, there's  
4 no sign of these kind of birds and rabbits like that.

5 She wanted to put it this  
6 way, that she said if the pipeline go near Old Crow,  
7 it's going to spoil our livelihood and other things,  
8 going to spoil it for animals and she believes that  
9 there will be nothing near this town.

10 The pipeline company came to  
11 Old Crow and had a meeting with Old Crow people quite  
12 a few times but they only tell us good things about  
13 the pipeline, but nothing bad about it. Everything  
14 would be perfect, nothing going to happen if they  
15 build pipeline. This is what the oil company brought  
16 to Old Crow people.

17 She said supposing there was  
18 an oil pipeline camp up here near Old Crow, there  
19 would be lots of people there and supposing everything  
20 started destroyed or nothing to go for, people wouldn't  
21 go anyplace, they'd just have to stay here in town  
22 and do nothing.

23 She said everybody bring up  
24 their thought about the pipeline and she, too, she's  
25 bringing it up what she thought about it. She said  
26 even a dog, if their masters don't look after them,  
27 she said if they don't feed them for one week, don't  
28 give them water, the animal is going to die. She said  
29 it look to her if a big project is going to go near  
30 Old Crow, she said this is what's going to happen.



1 They're putting us in the position of where we don't  
2 know what we're going to do. We'll probably die off.

He is not the only kid that's thinking about like that. If a small kid talk about things like that it make people feel pretty bad. She said this is all she going to say and she would like to thank Judge Berger to come up to Old Crow, with his staff to help the people out, and she know very well that the people who came up here are working very hard coming up here to have a meeting like this. She said people work hard. She would like to thank everyone who come up here to listen.

25 (WITNESS ASIDE)

THE WITNESS: Mr. Berger,  
I, Charlie Blake, of Old Crow since '72, would like to  
ask Doug Rowe some questions about the pipeline.



C. Blake

1 THE COMMISSIONER: All right.  
2 Come up here, Mr. Rowe, and pull a chair up by Mr. Veale  
3 perhaps and let him advise you.

4 MR. BLAKE: Yes, I would like to  
5 ask if the pipeline is, say, three or four feet above  
6 the ground, and lightning struck it, will there be a  
7 fire?

8 MR. ROWE: First of all, the  
9 line will be buried almost entirely. There may be very  
10 short sections of it which in some terrain will be  
11 necessary to elevate above ground; but the majority of  
12 it would be buried. I suppose on the likelihood of  
13 lightning ever hitting anything that close to the  
14 ground it's very, very remote, but if it did I would  
15 doubt that there would be fire because the pipe would  
16 be very well insulated to ground.

17 In the south they have pipe-  
18 line structures which are above-ground in certain  
19 locations and I have never heard of one of those being  
20 struck by lightning and catching fire. I think that's  
21 about all I could say on that.

22 THE COMMISSIONER: Are you  
23 going to translate this?

24 MR. BLAKE: My second question  
25 is if a fire occurred, how long would it take to stop  
26 the flow of gas from flowing through the pipe?

27 MR. ROWE: As I understand the  
28 proposed design of the pipeline, now there would be  
29 automatic valves which would shut the gas off in the  
30 event that there was a pressure drop. These valves





C. Blake

1 would be placed -- I guess the distance probably between  
2 them hasn't been determined yet, but in the south of  
3 Canada the regulations, the government regulations require  
4 that these mainline valves be spaced no more than 20  
5 miles or 22 miles, I'm not sure which, around that dis-  
6 tance apart. In the event that there was a break,  
7 these automatic valves would isolate that section of  
8 the line where the break occurred automatically. The  
9 amount of time that it would take then after those  
10 valves were closed for the rest of the gas to reach  
11 atmospheric pressure would be -- I'd have to make a  
12 guess here, I don't know exactly -- but it would be in  
13 the order of oh, 20 minutes, in that area for the  
14 pressure to dissipate.

15 In the event that one of those  
16 automatic valves failed and didn't close, then it would  
17 be necessary to close it manually, which would mean a  
18 man would have to go by helicopter or some other means  
19 of transportation to that site and close the valve by  
20 hand. The time it would take to close the valve by  
21 hand depends on the type of valve, but I would guess  
22 somewhere in the order of five to ten minutes, plus his  
23 travel time, and that would depend on how far it was  
24 from the nearest compressor station. The maximum it  
25 could be would be 25 miles, which would be right in the  
26 middle of two stations. So you might be looking at a  
27 gas flow of a couple of hours.

28 MR. BLAKE: My third question  
29 is if there was a fire from a pipe leak or from lightn-  
30 ing, who will be responsible for paying the fire-fighters?



C. Blake

1 MR. ROWE: I suppose that  
2 would be a question to be resolved by the Forestry Depart-  
3 tment or whoever is responsible. Arctic Gas has stated  
4 that they will maintain fire-fighting equipment as  
5 required at each of their compressor stations, and the  
6 men to operate this equipment. The fires would be  
7 fought with -- in conjunction with the Forestry Depart-  
8 ment. I suppose if the fire were caused by a pipeline  
9 break, Arctic Gas would assume some of the liability  
10 for fighting that fire.

11 MR. BLAKE: My fourth question  
12 is if there was a fire, how long would it be before it  
13 gets under control, and how many men will be called in  
14 to fight the fire, and from where will they be picked  
15 up?

16 MR. ROWE: These low-bouncing  
17 grounders. If there were a fire -- again I might state  
18 that when a pipeline breaks, if it were to break, the  
19 fire burns very high in the air, not at ground level,  
20 and the pipe would be in the middle of the right-of-  
21 way which means there would be no trees for probably  
22 50 feet on either side of the fire. It would be burning  
23 up in the air much like a chimney type of thing. So  
24 it's reasonably unlikely that it would catch the  
25 surrounding area on fire. It does not spread over the  
26 ground like gasoline or oil, it's a gaseous form which  
27 is like air. I've seen a few breaks in the south on  
28 pipeline systems, and not one of them that I've been on  
29 has caught any of the surrounding area on fire; but if  
30 it did I suppose people would be recruited the same way



C. Blake

1 as they are for ordinary forest fires. I'm not familiar  
2 with them, so I couldn't answer it in any more detail.

3 MR. BLAKE: My fifth and final  
4 question is how will you know if there is a fire?

5 MR. ROWE: Well, if the fire is  
6 caused by a line break, it becomes very obvious in a  
7 hurry that there is a problem with the line because the  
8 pressure drops and it is automatically shown at each of  
9 compressor stations. The dials, the operators at the  
10 station would know very quickly that there's a break in  
11 the line. If they did, then they would immediately send  
12 someone out in a patrol plane or by vehicle to find out  
13 the location of the break.

14 MR. BLAKE: So this is all I've  
15 got to say for now. I would like to thank Mr. Berger  
16 for holding the hearings for the people of Old Crow and  
17 hope that Mr. Berger isn't just listening to us making  
18 our complaints. I hope that he can help us.

19 THE COMMISSIONER: Thank you,  
20 Mr. Blake.

21 (WITNESS ASIDE)

22 THE COMMISSIONER: I have a  
23 question, Mr. Rowe. At Fort McPherson earlier this week  
24 some of the same questions Mr. Blake has asked came up.  
25 Mr. Workman of Arctic Gas was there and he said that if  
26 there were a break in the pipeline the gas would flow  
27 from the pipeline for 1 hour and 20 minutes, and that  
28 the chances were good that the gas would catch on fire.  
29 So he said that there would be a fire that would last  
30 an hour and 20 minutes, that is the length of time it





1 took for all the gas to escape between the shut-off valves  
2 which he suggested would be at the compressor stations  
3 50 miles apart. I see Mr. Carter has a worried look  
4 on his face. I may be misrepresenting what Mr. Workman  
5 said. If you want to confer with Mr. Carter before answer-  
6 ing that, please go right ahead.

7 MR. CARTER: Sorry, just that  
8 I'm not sure if it was Mr. Workman or Mr. Ellwood, but  
9 the one hour and 20 minutes was the time required to  
10 shut the line down through valves. They used that as an  
11 example saying that that's what it took to shut that  
12 length of line down through valves so that it would take  
13 something in that order for a break. I assume that  
14 probably more gas would escape through a break than  
15 through a valve, and hence Mr. Rowe's 20 minutes.

16 THE COMMISSIONER: I see. Well,  
17 you comment on that, Mr. Rowe, so that I'm not in a state  
18 of confusion about this.

19 MR. ROWE: Surely. One of the  
20 problems is that the Code for Northern Pipelines is yet  
21 to be resolved by the Canadian Standards Association, so  
22 that there isn't a firm definition of how far apart the  
23 block valves or the mainline valves would be spaced.  
24 As I mentioned earlier in the south, for example on Trans-  
25 Canada Pipeline System, of which I am most familiar,  
26 they are in the order of 20 miles, 17 to 20 miles apart  
27 by regulation; and the amount of time it would take for  
28 the gas to bleed down to atmospheric pressure would be  
29 directly related to the length of line between these  
30 block valves. Now, as Mr. Workman stated or someone



1 stated --

2 THE COMMISSIONER: Either Mr.  
3 Workman or Mr. Ellwood. They're both engineers and  
4 both were there because it was said they knew what they  
5 were talking about, and I'm sure they did. You go  
6 ahead.

7 MR. ROWE: Whoever said that  
8 was, according to Mr. Carter there, was referring to  
9 the 50 miles between compressor stations. I was esti-  
10 mating it on the distance between two mainline valves,  
11 which would be in the order of 20 miles apart.

12 THE COMMISSIONER: Well, if  
13 they're 50 miles apart, you get an emission of gas for  
14 an hour and 20 minutes; if they're 20 miles apart you'll  
15 get an emission of gas for about 20 minutes. Is that it?

16 MR. ROWE: Again it depends on  
17 several factors. If the break is just an opening in  
18 the pipe, for example, if it cracks for a few feet and  
19 there is an opening which sometimes occurs, then the  
20 rate of reduction of pressure is dependent on the cross-  
21 section area, the amount of area that the gas has to  
22 escape from. If in fact it breaks and severs the  
23 pipe so that you have two open 48-inch length of pipe,  
24 obviously the gas would escape much more quickly.

25 Again it's very difficult to  
26 compute the flow times to atmosphere. I would have to  
27 study that. Again Darryl mentioned that maybe they  
28 were referring to the length of time it would take to  
29 bleed the pressure off the line, using the valves which  
30 are installed for that purpose. If you'd have to reduce the



1 pressure, say to make a repair or something you would  
2 do it through valves which are open to atmosphere and  
3 air 12 inches in diameter or something of that nature.  
4 That takes a considerable amount of air, and of course  
5 if it was fractured then --

6 THE COMMISSIONER: Then that  
7 takes longer if the pipe was cut in half.

8 MR. ROWE: Yes.

9 THE COMMISSIONER: But you say  
10 the valves are 12 inches in diameter.

11 MR. ROWE: That's kind of a  
12 nominal size, I believe, yes, for that line; in that  
13 order, anyway. These are blow off or vent valves  
14 which vent to atmosphere.

15 THE COMMISSIONER: Yes, and  
16 that's controlled venting?

17 MR. ROWE: Yes, yes. It's a  
18 normal procedure if you wish to reduce pressure in a  
19 line for any operation.

20 THE COMMISSIONER: Well, do you  
21 agree with Mr. Workman that if there is a break, even  
22 a small break, the chances of the gas catching fire  
23 are -- I think he used the expression the chances are  
24 good.

25 MR. ROWE: It's pretty hard  
26 to define "good". I guess in the breaks that I've wit-  
27 nessed or personally been involved in, about 50% of them  
28 have caught fire.

29 THE COMMISSIONER: Well, there's  
30 a 50% chance in your experience that the gas coming out





C. Blake

1 of any break will catch fire?

2 MR. ROWE: Yes. People aren't  
3 quite sure exactly the mechanism which triggers the  
4 fire. There are several theories, possibly the flow  
5 of gas ionizes the air which causes a spark discharge,  
6 or it could be the fact that debris falling after the  
7 explosion ignites just due to sparks that it causes.

8 THE COMMISSIONER: Yes. Well,  
9 thank you. Do you have any more questions, Mr. Blake?

10 MR. BLAKE: Yes, I have one  
11 more.

12 CHARLIE BLAKE, resumed:

13 THE WITNESS: I would like to  
14 ask if -- where will they have their men kept in case  
15 they had a fire, where will they have them staying?  
16 In the little towns?

17 MR. ROWE: I'm not sure that  
18 I can answer that. I'm not quite sure how the situation  
19 of the location of the operating facilities has been  
20 resolved. At one time it was thought that they would  
21 be concentrated in the major operating centres such as  
22 Inuvik, Norman Wells, or perhaps more decentralized; but  
23 --

24 THE COMMISSIONER: Mr. Workman  
25 said at Fort McPherson that the people who would be  
26 fighting fires for Arctic Gas would essentially be  
27 people from Inuvik, Norman Wells and Fort Simpson, be-  
28 cause they will have about 200 people altogether in  
29 those places, and that they would be the people who  
30 would have to come out and fight the fires but I think



C. Blake  
J. Kendi

1 he indicated they would want the help of local  
2 people, too, and that if they had caused the fire --  
3 that is if Arctic Gas had caused the fire, they would  
4 of course have to pay the cost of fighting the fire.

5 Is that essentially what Mr.  
6 Workman said, Mr. Carter?

7 MR. CARTER: That's right.

8 THE COMMISSIONER: Well, I  
9 don't know why I'm answering these questions, but there  
10 it is.

11 MR. BLAKE: O.K., thank you.

12 (WITNESS ASIDE)

13  
14 JOHN KENDI, sworn:

15 THE WITNESS: Mr. Berger --

16 THE COMMISSIONER: Excuse me  
17 just a moment, I'm sorry.

18 MR. VEALE: Could I have your  
19 name, sir? Forgive me, I was not paying attention when  
20 I should have been.

21 A Yeah, my name is John  
22 Kendi, Old Crow.

23  
24 THE INTERPRETER: He likes to  
25 talk about what's been going on since he came to Old  
26 Crow. Out in the country near Whitestone Village up  
27 Porcupine River, 1909 when he was born. About 18 years  
28 away from this country when his parents went to -- further  
29 south of here, went over to Dawson and lived there for  
30 two years, and his father was a minister at the time



J. Kendi

and they transferred him to different places. They went to Mayo and he was there for 16 years, and then in 1929 they were transferred back to Old Crow. That's when he came back up to Old Crow with his parents. Ever since he came back to the Old Crow from 1929 until up till now he's been making his living out of the land of Crow Flats.

He said around 1934-35 that it was pretty hard for people up here. There were two little stores in the village but there was hardly anything to buy in the stores. He said at that time when there was not enough food in the store to buy, he said the people were depending on caribou, always watching out for caribou come close, and he said one day there would be caribou coming over the mountain and people could see from here and everybody would go up there to get some meat. This is why, too, that he don't like to see the pipeline go past near Old Crow.

He said the Old Crow people were flown over to Inuvik to see this research they put up over there in Inuvik about the pipeline. He said we saw it that time just to see, to show people how it was going to be. We went over to have a look at that. Half of it was under-ground and the other half was above the ground. It was probably four feet above the ground, and the rest, the other half was buried. He said that he didn't felt that the caribou could crawl over this pipe or go under it.

He sees a lot of hard times around this Old Crow, and the people used to stay out





J. Kendi

1 of town, he too, he used to stay right in the  
2 middle of Crow Flat. He had a cabin along the Black Fox  
3 River. He was raising a family at that time and he had  
4 to get most of his food out of the land. That's how he  
5 was feeding his family. Talking about hard time in  
6 those days back in '29, back in the '30's, he said  
7 there was no transportation around here, no airplanes;  
8 the nearest hospital we had was in Fort Yukon, that was  
9 on the Alaska side and he said the only way to get to  
10 a doctor when a person is sick, he said, is go by boat  
11 in summer and get the patient to the doctor by dog team  
12 in the winter. This was very slow going.

13 He said he remember those days  
14 that it was even hard to get fish net, that's how hard  
15 it was to get the materials that we make our living with.  
16 Nowadays everything changing here, there's a lot of  
17 stuff to buy, everything we wanted to buy, we buy almost  
18 anything we want out of a store.

19 Pretty nearly everybody that  
20 has spoken here mentioned the pipeline. He said perhaps  
21 the pipeline would bring bad things, would bring hard  
22 times again; and he said that we don't talk to our-  
23 selves, the old people, we talk for the future of our  
24 young generation. If he had to tell every step that he  
25 made, it would make a long story; but he said the time  
26 is so short when we come to visit and talk he said he  
27 brought out the main point what he thought of, and this  
28 is all he will say now.

29 MR. VEALE: Thank you very much.

30 THE COMMISSIONER: Thank you, Mr.



1 Kendi.

2 (WITNESS ASIDE)

3  
4 JEROME THOMAS, sworn;

5 THE INTERPRETER: Jerome Thomas

6 he said he been working with the seismic line out in  
7 Crow Flat one winter and he saw a little bit of it  
8 there. People were from Edmonton. Yeah, he was  
9 working with Renewable Resources, he wasn't working  
10 with seismic there, I'm sorry about that. He was  
11 working with Renewable Resources. They have a name  
12 for it, they call it Rat Patrol, that's where he was  
13 working; anyways, he had a camp in the middle of Crow  
14 Flat and he worked different branch from Crow Flat out  
15 to along the coast. That area he's asking a question  
16 here, he said supposing there's 1,000 people in one  
17 camp like that, where they going to dispose their sewage?

18 THE COMMISSIONER: Well, this  
19 always happens, as soon as the representatives of Arctic  
20 Gas leave -- and they have just left -- someone thinks  
21 of a question. What we will do is we will take that  
22 question down and make sure it is answered at Yellow-  
23 knife, and that Arctic Gas' answer is sent back to you.  
24 They've gone now, and I'm certainly not going to answer  
25 any more questions for them because I don't know what  
26 they intend to do with the sewage. So you just carry  
27 on, sir, and I'll bear that question in mind and make  
28 sure it's answered for you.

29 THE INTERPRETER: We understand  
30 it's going to be gas pipeline, but he, too, heard that



J. Thomas

1 it wasn't going to be only gas pipeline, there would  
2 be oil pipeline, too. Perhaps, he said there's both,  
3 and he said if one of them is bound to break up some-  
4 where.

5 THE COMMISSIONER: Well, the  
6 government wants this Inquiry to look into both, so  
7 you carry on and discuss both if you wish.

8 THE INTERPRETER: The fellow  
9 that he was working with, his name was Bob Ruttan. One  
10 time he said Bob Ruttan asked him what he thought of  
11 the pipeline. Told him that he didn't thought very  
12 much about the pipeline. This was during the spring  
13 in March when they was working there, and he said after  
14 a while they work up there until the snow was melt and  
15 ice was thawed, and once he said they spotted a grizzly  
16 bear close by, so they got a photograph of that.

17 Mainly what kind of work they  
18 were doing up there, they were tagging the muskrat.  
19 He was taking a sample from the lake, this is the kind  
20 of work he was doing.

21 That's all he's going to say.

22 MR. VEALE: Jerome, what  
23 do you think about the pipeline?

24 THE INTERPRETER: Well, him  
25 too, he don't like to see the pipeline near Old Crow.  
26 Anyways he's been asking some questions about the pipe-  
27 line himself with some other people, and the people tell  
28 him that they didn't thought the pipeline would be  
29 any good to -- do Old Crow any good.

30 THE COMMISSIONER: Thank you





R. Bruce, Jr.

1 very much.

2 (WITNESS ASIDE)

3 THE COMMISSIONER: I think we'll  
4 take about a five-minute or ten-minute break here and  
5 just stretch our legs a bit.

6 (PROCEEDINGS ADJOURNED FOR TEN MINUTES)

7 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

8 THE COMMISSIONER: Ladies and  
9 gentlemen, we'll come to order again, and has this wit-  
10 ness been sworn?

11 MR. VEALE: No.

12  
13 ROBERT BRUCE, JR., sworn:

14 THE WITNESS: Mr. Berger, my  
15 name is Robert Bruce, Jr., and I'd like to tell you  
16 about the way of life up here in the north.

17 Mr. Berger, it is our life in  
18 this country that we are talking about is important  
19 to us because we make our living off the land. Mr.  
20 Berger, we like to have our land claims settlement  
21 first before the pipeline or gas line goes through.  
22 The land, we hunt and trap on the land to make money.  
23 Since as far back as I remember, the people of Old Crow  
24 have made their living out of this land.

25 At that time there were no  
26 jobs around Old Crow, and after there were jobs, the  
27 first jobs came around here were the oil companies. At  
28 that time the oil companies were working up ahead of  
29 the Porcupine River. At that time the people of Old  
30 Crow didn't know what they were doing up at the head of



R. Bruce, Jr.

1 the Porcupine. Later on the people found out that they  
2 were damaging the land, so they tried to put a stop to  
3 it. So the government had to make the oil companies  
4 put rollers under the bulldozers, and these rollers  
5 six inches under the blade so that it cannot damage  
6 the land. But still in some cases it still spoil the  
7 land and the oil companies have made seismic lines up  
8 head of the Porcupine River, it looks like a jigsaw  
9 puzzle.

10 So, Mr. Berger, you can see  
11 how bad damage they did to the land. So if the pipe-  
12 line or gas line comes through the country of Old Crow,  
13 it do lots of damage to the people. It would damage  
14 the hunting and trapping areas. It also might spoil the  
15 fishing areas, and if the pipeline comes through behind  
16 Old Crow it might damage the Crow Flat area, because  
17 the drainage runs into the Crow Flats, and it would  
18 spoil our drinking water which we get out of the Porcup-  
19 ine River. Mr. Berger, if the pipeline comes through  
20 here, what would they do about all the sewer water that  
21 will run into the Porcupine River? Many times they will  
22 come to a creek, how will they stop the pollution  
23 from coming down the Porcupine River?

24 If the pipeline comes through  
25 here, there will be jobs for only three years. After  
26 that what will the people going to do? The people  
27 here in Old Crow might be lost. What I mean by that is  
28 if the land is damaged and there is no trapping and  
29 hunting area, the people would stop -- stop caribou  
30 from coming through here. It looks to me that the



1 caribou are scarce of any kinds of motor noise. Since  
2 the studies were done here in Old Crow about the caribou,  
3 before that we would go up the river, up the Porcupine  
4 River with a boat and come right up to the caribou. We  
5 cannot do that now because as soon as the caribou hear  
6 the boat coming, the caribou start up the bank.

7 Mr. Berger, now you know that  
8 we live on caribou, moose, fish, rabbits and all other  
9 animals, so I don't want to see the pipeline come through  
10 our country. If the 800-men's camp is near to Old  
11 Crow, it would spoil the way of life of the Old Crow  
12 people. It would cause the people to drink more, and it  
13 also can break up married men's homes, and it also  
14 can bring up the population here in Old Crow. This is  
15 why I don't want to see the pipeline come through here.  
16 Out of the 800 mens that are going to work around Old  
17 Crow, how many of them can be good mens? Some men might  
18 be taking drugs and maybe coming to this town and pass  
19 it onto some of the people. Then after that person got  
20 used to the drugs, the person who gave the drugs would  
21 be selling it to him or her or anyone else.

22 That's all I have to say, Mr.  
23 Berger.

24 THE COMMISSIONER: Thank you  
25 very much, Mr. Bruce. I wonder if we could have your  
26 statement and it could be marked as an exhibit?

27 A Sure.

28 THE COMMISSIONER: Thank you.

29 (WITNESS ASIDE)

30 (STATEMENT OF ROBERT BRUCE, JR. MARKED EXHIBIT





J. Abel

1                   JOHN ABEL, sworn:

2                   THE WITNESS: Mr. Berger, I  
3                   am John Abel. I am 28 years old. I am married and have  
4                   three children. My wife's name is Rosalie.

5                   I am happy to see you, your  
6                   staff, and the C.B.C. crew here.

7                   I make my living out of the  
8                   Old Crow Flats in the spring trapping and hunting mus-  
9                   krats. It does not matter to me if muskrat prices are  
10                  down to 50¢ or \$1.00, you will still find me out in  
11                  my country. I shoot the caribou and the moose to eat  
12                  the meat, and so my mother can tan the hides to make  
13                  my clothing.

14                  The white man, especially the  
15                  big game hunters from Southern Canada and United States,  
16                  kill these animals just for trophies, which is their  
17                  antlers. Then they go to the store to buy beef be-  
18                  cause they have left the caribou or the moose meat  
19                  behind the brush to rot.

20                  Now if the pipeline goes near  
21                  Old Crow, who is going to stop 800 white men from  
22                  killing off the animals just for the antlers?

23                  We have about 115,000 caribou  
24                  in the Porcupine herd. How long are these animals going  
25                  to exist? I myself and the rest of the Old Crow  
26                  people kill just enough to pass the winter with. We  
27                  do not waste any of the meat. According to the way the  
28                  Old Crow people look after their food, the children are  
29                  taught not to waste any of it.

30                  Mr. Berger, this is all I have



J. Abel  
Mrs. J. Charlie

1 to say. Thank you for listening to the few words I  
2 have said.

3 THE COMMISSIONER: Thank you  
4 very much, Mr. Abel. Mr. Abel's statement will be  
5 marked as an exhibit and constitute part of the record  
6 of the Inquiry.

7 (STATEMENT OF JOHN ABEL MARKED EXHIBIT C-83)

8 (WITNESS ASIDE)

9  
10 MRS. JOHN CHARLIE, sworn:

11 THE WITNESS: Mr. Berger, I  
12 have a statement here from my wife I want to read to  
13 you, if it's O.K. with the chief in Old Crow.

14 THE COMMISSIONER: I think  
15 it is; I'm sure it is.

16 THE WITNESS: The statement  
17 reads:

18 " Mr. Berger, staff of C.B.C., chief, ladies and  
19 gentlemen:

20 I am not from here and I  
21 missed the Berger hearing in McPherson. I was  
22 really looking forward to it and was thinking  
23 to myself that I have to come through with it  
24 while I'm here.

25 To start off with, Mr.  
26 Berger, this land is ours, it's our land. We  
27 were on it for long before the white peoples,  
28 and when I think of this pipeline I just get  
29 sick of it. That's how much I don't want it  
30 to come through. Sure, we all know it's going



Mrs. J. Charlie

1 to come through even though we don't want it  
2 to come through. It's going to spoil our land  
3 and its people, especially the young people.  
4 I say this because I see things with my own  
5 eyes through white people. Mr. Berger, some  
6 white peoples are real good and some are like  
7 dogs. I say this because I have girls, I  
8 see what's been done in Inuvik.

9 My sister is right here  
10 in this meeting. My niece was nice girl until  
11 one day one white man came along and told her  
12 he was a single man. After she became an  
13 alcoholic, that white man was gone. One day  
14 when my sister was in Inuvik, I was with my  
15 sister in Inuvik, she had a phone call from  
16 Vancouver and someone asked her if she was  
17 Mrs. Greenland, and she said "Yes."

18 This woman told her, "I  
19 heard your daughter is going out with my  
20 husband."

21 And my sister told her,  
22 "I tried so hard to talk to my girls to be  
23 good, and knew white woman's husband come  
24 down north and say they are single. They  
25 don't go only with my girls, they go with  
26 Eskimo girls too. Why don't you white women  
27 come down with your husbands? Don't ever phone  
28 me like that again."

29 Mr. Berger, when the road  
30 came through to McPherson last year from Inuvik





the first taxi came into town. The next day two girls were missing. My cousin was looking for them and here they were taken off with the taxi. All that makes me mad. That's why I don't like the pipeline.

These are my nieces. They were just like my own girls. Now I worry about my own girls, how they will grow up. When I hear that there is going to be 800 people in every camp I hope they make a law that the white people will have to stay away from the town. Like I said before, the white people are good, but some are no good.

The same way, Mr. Berger, the same things with the R.C.M.P. If somebody report to them about under-age girls that drink and run around, they don't do anything. They just tell us, 'It's your kids. You try to make them good.' This again I see. Some women go to the R.C.M.P. and they ask me to go with them and interpret for them. That's how I come to know. The Indians are not stupid as they think they are. We just take one look at them and if they don't like us we know it. I hope something can be done for us for this.

Mr. Berger, another thing I hear that white people say the younger generation don't go out in the bush anyway, so they are going to put the pipeline through, and that's B.S. because right in McPherson there



Mrs.J. Charlie

1 are no rats in three years, and this spring  
2 there were lots of rats. I seen some Grade  
3 12 students go out and catch those rats..  
4 Sure, they still want to go in the bush,  
5 and when there is caribou they all go out  
6 then. You can't see those young peoples  
7 forgot what to do in the bush.

8 They say young peoples  
9 forgot what to do in the bush, if they  
10 get stuck in the bush they know what to do.  
11 I am the one that goes in the bush every year.  
12 We never miss, and I don't believe them say-  
13 ing they never spoil the land.

14 This spring in April I  
15 went out in the bush with my husband, every  
16 day we hauled caribou meat. My husband showed  
17 me where they had camped and where they had  
18 dynamite. It was a big place, not one caribou  
19 track was on that part. Outside of the part was  
20 just tramped with caribou tracks.

21 Mr. Berger, there used to  
22 be lots of rabbits and ptarmigans, now there  
23 is nothing. Fish is the same way. They spoil  
24 two good fish lakes down around our camp. We  
25 used to get fish for a year from those two big  
26 lakes. Now we lucky if you can get one. They  
27 even spoil our creeks. We never get fish at  
28 the mouth of the creeks again. That's putting  
29 a bridge across the creeks and they never re-  
30 move them.



Mrs. J. Charlie

1 So you see, Mr. Berger,  
2 this proves that they do spoil the land. They  
3 never asked us to come in the land before, they  
4 just start up these things. Now they got us  
5 to the worst part, they want us to say some-  
6 thing. Why don't they ask us when they started  
7 to cut up the seismic lines? They never think.  
8 They just go everywhere they wanted.

9 Mr. Berger, I have a lot  
10 more to say but at this time this is all I can  
11 say. Thank you very much. I wish you all  
12 luck and with the strength of God you will help  
13 us Indians. Thanks again."

14 Signed, "Mrs. Jane Charlie, Fort McPherson."

15 THE COMMISSIONER: Thank you  
16 very much, Mrs. Charlie.

17 (WITNESS ASIDE)

18 THE COMMISSIONER: I would  
19 like that statement to be marked as an exhibit, Miss  
20 Hutchinson, and would you mark it "A" to the number  
21 of the last exhibit that's entered in Fort McPherson  
22 so it will go along with all of the statements made  
23 at Fort McPherson.

24 I'll instruct the Court  
25 reporters to make Mrs. John Charlie's statement, to  
26 include it in the transcript of the Fort McPherson  
27 hearings as if Mrs. Charlie were the last witness to  
28 speak at Fort McPherson, and you might insert her  
29 testimony in the Fort McPherson transcript just  
30 prior to the testimony of Mr. John Simon and Chief





J. Tizya

1 John Charlie on the last day of the hearing.

2 (STATEMENT OF MRS. JOHN CHARLIE MARKED EXHIBIT C-61-A  
3 AT FORT MCPHERSON HEARING)

4 JOHN TIZYA, resumed:

5 THE INTERPRETER: He already  
6 had to say a little yesterday but he wants to put in  
7 some more comments. His name is John Tizya, a resi-  
8 dent of Old Crow.

9 He was working for an oil  
10 company south of Old Crow here a few times and most of  
11 the time he was working around the camp and he didn't  
12 go out too many times. Sometimes when they were short  
13 of men in the camp he would go out with them. He said  
14 when he did went out in this seismic work, what they  
15 were doing, he says they were blowing up dynamite in  
16 the ground, and he said that dynamite put in a pretty  
17 big hole in the ground and shake the ground up quite  
18 a bit. Even the truck that he was sitting in, he said,  
19 would shake up when the thing blew up.

20 He said what he saw in the  
21 work he was doing, he said once they blow the dynamite  
22 up, it wasn't covered up again, that hole was left  
23 there like that, and he said the dynamite cracks up  
24 quite a bit of ground because he could see even the  
25 trees from where they dynamite is blown up, he said  
26 the trees, shakes the snow was off the trees and he  
27 believe the ground being cracked up dried up after  
28 that and the caribou don't come there to feed any  
29 more. He said leaving a hole like that in the ground,  
30 he said perhaps sometime the animals are scared and



J. Tizya

1 run across the country and supposing he get in deep  
2 hole like that, he stays there. Can't get out of it.  
3 Probably the animal would get crippled up and stay  
4 right there.

5 He said when he was working  
6 up there they flew across a lot of country of the  
7 trapper and he see that all those seismic line, the  
8 timber was drying up and whatever vegetation was grow-  
9 ing on it was all turning to dry stuff. When he did  
10 work for that company he said they had very low wages,  
11 \$1.75 an hour was the most they got at that time.

12 He said when they did cross  
13 some creek, it wasn't a very big creek but some of  
14 them are good-sized creeks, they're going to have to  
15 tear the ground up with a bulldozer to make a bridge,  
16 make an ice bridge, you know, tearing down a lot of  
17 timber and he thought that they blocking up the fish  
18 runway there. It would take a long time in the spring  
19 before the thing will be washed away.

20 He said one place they left  
21 the camp and they left everything, all the grocery  
22 that they were using they didn't use it so they just  
23 left everything there just the way it is. He saw that  
24 the animal got there and was feeding out of that grub  
25 that they left there.

26 MR. VEALE: Mr. Tizya, you  
27 spoke of the ice bridges. Where did that happen?

28 A Porcupine.

29 THE INTERPRETER: The place  
30 where he saw this was up Minor River, one branch named



J. Tizya

1 Minor River, that's where he saw this.

2 Q Did this also happen on  
3 Crow Flats anywhere?

4 THE INTERPRETER: At the time  
5 they were working at Crow Flat, when the company was  
6 out there doing a little bit of seismic he said he  
7 wasn't there all the time, he didn't work for them  
8 but there were some others from Old Crow who worked  
9 for them and he heard from them that they were making  
10 some ice bridges there in Crow Flat too, and it was  
11 left and has never been removed. There were not  
12 too many fish <sup>come</sup> down Old Crow River ever since that.  
13 The fish population went pretty low after the seismics  
14 were on in Crow, Crow Flat. He said he would like  
15 to talk about the pipeline a little bit again.

16 Supposing the pipeline was  
17 built through the country, he said there's lots of  
18 cigarette smoker and there will be a lot of young  
19 people in the traffic, and he says that some of the  
20 younger people don't think sometimes and throw cigare-  
21 tte butts away and that could cause fire, too, and  
22 supposing they do have over dry land, it would do a  
23 lot of damage putting out fire like that.

24 He said sometime the fire  
25 starts far away from where is water. Supposing the  
26 river was far away and the lake was far away, some  
27 place out in the hill, he said. That would cause  
28 death, too. People who start fighting fire there,  
29 he said, would get smothered with smoke. Caught in the fire  
30 could kill people, too.





1 He said a pipeline built  
2 across the river, he said, there's not only one  
3 stream up here, there's lots of rivers, lots of side  
4 rivers and they are pretty good size rivers too, and  
5 supposing it should break in one of those rivers  
6 now. He said would there be pipe there handy to  
7 rebuild the place? He believes that he heard here  
8 that it was mentioned here this morning that they  
9 will have it under control inside of an hour, but he  
10 said even one hour would be a lot of oil run out.

11 He said one summer was fire  
12 down in Alaska site, and that was quite a ways from  
13 here but he said the transportation by air was  
14 between Fort Yukon and Old Crow at that time, and  
15 the Indian Affairs came through that way and there  
16 was fire, and the wind changed there was so much  
17 smoke up in this country that even their airplane  
18 can't come up here. Those people were stuck up here  
19 for one week. Well, supposing the fire started near  
20 pipeline like that and it wasn't under control right  
21 away, he said things like that could happen again.

22 He would like to thank Judge  
23 Berger and his staff and all the other people that  
24 came up here to attend to this meeting, and he would  
25 thank every one of you and look forward to help for  
26 the native people in the country from you people.

27 THE COMMISSIONER: Thank you,  
28 sir.

29 (WITNESS ASIDE)

30 MR. VEALE: This is Alfred



A. Charlie

1 Charlie. I believe he's been sworn already.

3 ALFRED CHARLIE, resumed:

4 MR. VEALE: Would you tell  
5 Judge Berger about the seismic work on Crow Flats and  
6 what happened?

7 THE INTERPRETER: He has  
8 already spoken about the seismic work done in this  
9 country and he wanted to add a little more to it now.

10 Judge Berger, you must have  
11 flown over some of the part of the country where the  
12 seismic line been put and looking at it from the air  
13 it almost look like a checkerboard.

14 Now he's up to ask you a  
15 little question, not a very big question, easy to  
16 answer. He said Mr. Berger, you have been flown  
17 around the Crow Flat visiting people this spring and  
18 he asks you if you saw any seismic line during that  
19 time you was flown around the camp?

20 It was back in 1954 when the  
21 oil companies start doing seismic south of Old Crow  
22 and keep coming closer and closer to Old Crow. He  
23 said a few of them went up and worked for those oil  
24 company. By working for oil company like that he  
25 said the people of Old Crow were finding out what kind  
26 of work they are doing on the land, and the people  
27 find out that they were doing damage to the country.

28 When they do their seismic  
29 work, the trapper they haul their fuel by drums and  
30 they build airport far away from camp and they haul



A. Charlie

1 those drums there. They work out from there. That's  
2 where they fuel up. He saw it when he was working there  
3 he saw it himself that when they haul the oil there like  
4 that, when they get through working there some drums  
5 with oil/gas in it, they just open it up and tip it  
6 over and let it run out.

7 He said the people of Old Crow  
8 was worried about their land was getting spoiled so  
9 they start writing Ottawa. They wrote letters outward  
10 and then some people from Ottawa visited Old Crow and  
11 he said those people had helped them out with their  
12 problems. So this was written down and since that time,  
13 he said, the oil company was very careful coming in  
14 here. How come when they went as far as Crow Flat one  
15 spring there and then ever since that time nobody come  
16 in? He said last winter an oil company asked to come  
17 into Crow Flat but the people in Old Crow said, "No."

18 That year 1969 they were work-  
19 ing in Crow Flat in the summer exploding some dynamite  
20 along the lakeshore and this one lake they call Willow  
21 Lake, they were exploding some dynamite around this  
22 lake and ever since that time he said there was no fish  
23 in that lake, and the muskrat never breed in that lake  
24 ever since. Before that it was a very good lake for  
25 muskrat, but now nothing in it.

26 Anyways he said that <sup>if</sup> we know  
27 this kind of work were good for this country we wouldn't  
28 be against it and wouldn't said "No" to it, but we find  
29 out it was bad for this country. Now we don't like to  
30 see that kind of work. He believe that if the pipeline





1 ever goes through, somewhere in between Old Crow and  
2 Crow Flat would do a lot of damage. This is why the  
3 people of Old Crow don't like to see the pipeline near  
4 Old Crow.

5 MR. VEALE: If the oil company  
6 will come back to Crow Flats to do seismic work some  
7 day?

8 THE INTERPRETER: He said the  
9 young generation are growing up now and he said they all  
10 know that the older people try to prevent the oil company  
11 to come into Crow Flat any more and he probably think  
12 the younger people will follow and wouldn't let nobody  
13 work in Crow Flat.

14 MR. VEALE: Can you tell Judge  
15 Berger about the moratorium? Do you know that word?  
16 You went to meetings over this. Can you tell the judge  
17 about those meetings and how long the oil companies  
18 will stay away?

19 THE INTERPRETER: He said he  
20 had been to meetings in Whitehorse about this, complain-  
21 ing about oil company going into Crow Flat and spoiling  
22 the country. He said he had been to meetings for that  
23 and also before he was chief that Charlie Abel was in  
24 term of chief and Charlie Abel been fighting against  
25 the oil company for going into Crow Flat, too.

26 MR. VEALE: You could also tell  
27 Judge Berger what you think if a large camp of men were  
28 near Old Crow.

29 THE INTERPRETER: We all under-  
30 stand that if the pipeline go through there, would be a



A. Charlie  
P. Benjamin

camp just beyond Old Crow Mountain. That's not too far away from town, but we all feel the same about a lot of people would be near Old Crow. What we would like, to be protected for those people not coming into the town. He said they should be really restricted that they should stay in camp, and once they get out of the job they should be moved away from that camp right from where they started; and he said supposing this happened now, there was a lot of people there, we wouldn't know any of them anyways for <sup>a</sup> start, and then they don't know us, too. He said it wouldn't make no difference to us, if we don't see them that's all the better. Perhaps they will have everything they want, they need in that camp. Probably they don't need anything from the town anyway. There's no reason why they should come to town, they wouldn't need anything from town.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE)

MR. VEALE: I just saw Peter Benjamin, is he still --

PETER BENJAMIN, sworn:

THE WITNESS: Mr. Berger, ladies and gentlemen, my name is Peter Benjamin, a member of the Royal Canadian Mounted Police here in Old Crow.

First I'd like to bring out this caribou migration and bird migration here in Old Crow. According to Canadian Wildlife Service work here



P. Benjamin

1 in Old Crow back in 1971, '72, and '73, in '71 Canadian  
2 Wildlife Service worked here from March to end of Octo-  
3 ber. They have their airplane base here in Old Crow  
4 and they were flying out every day, and at that time I  
5 didn't remember they have hire local boys from Old Crow,  
6 but the only time they hire boys from Old Crow, when  
7 they tagged them in the fall and up to 50 miles the  
8 Porcupine and east from Old Crow.

9 The caribou migration, they  
10 estimate in '71 was 90,000. That's after calving. In  
11 '72 I don't know, and '73 they estimated caribou migra-  
12 tion population was over 100,000. So that many caribou  
13 it's been travel between Alaska and up in the Yukon and  
14 Northwest Territories, so next will be birds -- I don't  
15 know what you call it, snow geese, white geese they call  
16 it; and I flew out with C.W.S. a couple of days and  
17 these birds they travel way up north. Some go past  
18 Sachs Harbour. In the fall on the way back they stop  
19 along the Arctic Coast, like around the mouth of the  
20 Mackenzie and down the Herschel Island area. I saw  
21 it myself, the Canadian Wildlife Service estimates over  
22 100,000.

23 So the reason why the people  
24 of Old Crow don't like pipeline through Old Crow, and  
25 the second they don't like pipeline through the coast.  
26 Thank you very much.

27 MR. VEALE: You've been with  
28 the R.C.M.P. in Old Crow, Peter. What will happen in  
29 Old Crow if the pipeline comes through near Old Crow?

30 A This pipeline comes through





P. Benjamin

1 Old Crow there's going to be lots of people coming  
2 through and the people of Old Crow said -- there is  
3 three or four things they said -- there will be break  
4 in pipeline or the spill, and the fire, and the earth-  
5 quake. There's four things could be destroyed, and  
6 for this caribou. On these four things could be, some-  
7 thing could spoil the country and caribou food and  
8 that; and according to C.W.S. said never less than  
9 70,000 in the year they work here. So could be happen  
10 that caribou migration could be less.

11 Q Peter, what about the  
12 construction workers and the Old Crow people?

13 A Well, I heard this from  
14 people already, but I'm not much answer it.

15 THE COMMISSIONER: Mr. Benjamin,  
16 you said you're against the pipeline coming through the  
17 interior route, that is just eight miles from here on  
18 the Old Crow River, and you're also against the coastal  
19 route, along the coast. Is that right? Have I got it  
20 right?

21 A Yes.

22 Q And you're against the  
23 coastal route because of the impact on the calving  
24 grounds of the caribou and the nesting grounds of the  
25 birds along the coast, is that the point?

26 A It's not the point, and  
27 caribou calving and this bird stop on the way.

28 Q O.K., thank you very much.

29 A O.K., sir.

30 THE COMMISSIONER: Do you have



P. Benjamin  
Mrs. H. Netro

1 one more question?

2 MR. VEALE: We won't let you  
3 go.

4 Q What about the R.C.M.P.,  
5 the work you do in Old Crow, if the pipeline were built  
6 through here what would happen to your work?

7 A Yes, my job here, before  
8 I work with Indian Affairs the first time and now I work  
9 with part-time work in this Game Branch and custom  
10 work. So if this 800 people, we were saying if this  
11 happen it will be more job for a custom work and the  
12 Game Branch.

13 THE COMMISSIONER: Thank you  
14 very much, sir.

15 (WITNESS ASIDE)

16 THE COMMISSIONER: I think  
17 we'll just take another very short adjournment, if  
18 you don't mind, maybe another five minutes.

19 We'll just get up  
20 for five minutes, ma'am, then we'll hear from you.

21 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

22 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

23 THE COMMISSIONER: We'll call  
24 our meeting to order again. That last adjournment was  
25 so that I could go out and get a drink of water. Now  
26 that I've had it, we can start again.

27 Well, there's a witness to be  
28 sworn, I think.

29  
30 MRS. HANNAH NETRO, sworn:



Mrs. H. Netro

1 THE COMMISSIONER: Go ahead  
2 whenever you're ready.  
3  
4

5 THE INTERPRETER: She would  
6 like to thank Mr. Berger and his staff and everyone,  
7 the C.B.C. people there who are working at the table,  
8 she would like to thank every one of you. Her name  
9 is Hannah Netro, resident of Old Crow.

10 She said they had moved to  
11 Whitehorse and stayed there for six years, and she  
12 wanted to talk about that.

13 During that six years' stay  
14 in Whitehorse she learned and saw quite a bit of the  
15 native people up in Whitehorse. She said most of those  
16 native people are drinking people. Some of them have  
17 families, and while they are drinking like that in the  
18 beer parlor, she said the little kids looks pretty  
19 poor, they're not clothed right when they walk around;  
20 some of them are small kids. She saw that the kids  
21 wasn't looked after. Kids are running around like that,  
22 pretty soon the welfare pick them up and that's where  
23 they're looked after.

24 She came back to her home  
25 town in Old Crow and came back to her own people, and  
26 she saw a very big difference between Whitehorse Indians  
27 and Old Crow Indians. She see that people are well-  
28 clothed up here and the children are well-clothed, and  
29 the children, she see that the children are well-looked  
30 after here. As much as that too, she said the country





Mrs. H. Netro

look the same as when she left, looks very good.

She said she was born up the Porcupine River at the mouth of the Driftwood River. She said she was brought up in this country, but most of all her father brought her up by Crow Flat. She said she raised her family from what we get out of Crow Flat. She said her kids been going to school in Whitehorse and most of them have got married up there. They are in Whitehorse now. Her girls are doing good in Whitehorse, they have good homes up there. They have never forgotten their home in Old Crow, they always mention Old Crow because they get lonesome for Old Crow; and they also talk about Old Crow Flat, too. They always talk about the Old Crow people. She said her kids always mention probably Old Crow people are eating good caribou meat now and probably eating some good fish now. She said they always mention that.

She said her other children and herself are very much against the pipeline for this reason, and she said when the time that she was brought up there was no vegetable here in Old Crow. She was brought up mostly fishing and caribou, things like that, and she, too, raised her family that way. She would like to see continued that way. Perhaps, she said, pipeline would be good, she said, for some reason, but it would bring -- it would spoil the country, and we know that. It probably would bring hard times after it's built, and she said we do have hard times, the people in Old Crow are going to have hard times. There's nothing we can do for ourselves then.



Mrs. H. Netro

We get help from the Indian Department, housing, but she said otherwise we don't get no other kind of help. We got a home that's built through Indian Affairs. She's hoping that some day our children will take over us and she hope that everything will be the same. She hope that the country is not spoiled and the children will grow up and the young children will take it over after the old people are gone.

You have heard from old people and younger people that the people of Old Crow are not in favor of pipeline.

MR. VEALE: Mrs. Netro, do you remember when the white trappers came into the country?

THE INTERPRETER: She said she was pretty young when the white trappers came up to this country and she only could recall as far back as 1934, but her father had told her that it was back around earlier, in 1900 when the white people came up here trapping. She said some of the white people -- white trappers that came up in the country, they got married to native women up here and the Indian people thought they join them part of their families, so they let them trap, let them do everything without any comments and it was part of the family anyways; and then they didn't know all the white trappers had poison to trap animals, and the native people didn't know that they were spoiling the country with poison.

She said her dad used to tell them a story of what things happened around here, but she can't recall at this time. She can't remember



Mrs. H. Netro  
Miss M. Bruce

1 everything. She said she's very happy to be back in  
2 Old Crow with her own people, and she see that her  
3 own people are still the same, feeding themself the  
4 same kind of food and they have some of it right now.  
5 They have fresh meat and they're all living good.

6 She is going to say now she  
7 would like to thank again every one of you.

8 THE COMMISSIONER: Thank you  
9 very much.

10 A You're welcome.

11 (WITNESS ASIDE)  
12

13 MISS MARIE BRUCE, sworn:

14 THE WITNESS: I am Marie Bruce,  
15 age 16. I am going to school in Whitehorse and I come  
16 home only for holidays. One of the reasons that I do  
17 not want the pipeline to go through is because we will  
18 not live like we did in the past, and now the kids going  
19 to school in the cities will understand the pipeline  
20 more because they haven't gone through the hard life  
21 of our parents and our grandparents , and other people  
22 before them. Meaningful existence means a lot to the  
23 people of Old Crow. It is probably the most important  
24 thing in a person's life. I like Old Crow to be the  
25 way it is today. It is good to return to Old Crow after  
26 going to school in the city. Old Crow will end up  
27 deserted like Dawson City did before it was civilized  
28 again; in 1898 there was a gold rush in Dawson and  
29 people from all over the world went there. When it was  
30 over, everyone left Dawson City. This also will happen





Miss M. Bruce

1 to Old Crow. It will be very hard to go back to your  
2 own way of life after this happens.

3 When something happens, you  
4 can never turn back. It is a good feeling when you have  
5 nothing or no one to fear in Old Crow. Everyone knows  
6 each other here, and they all help to make it a better  
7 place to live. My parents have told me stories of  
8 how life was hard when they were young. Already times  
9 have changed a lot since then. Some families moved to  
10 different cities, but they always move back to Old  
11 Crow because it is a pleasant place to live.

12 You can still go to bed here  
13 without locking your doors and you can still walk  
14 alone at nights without any fear. You also can go  
15 hiking without thinking you are trespassing, and the  
16 people of Old Crow still live off the land. Some  
17 traditions have been forgotten, but our life is still  
18 based on the life of all the others before us.

19 We would like our children  
20 and our grandchildren to experience the simple, clean  
21 way of life that we have already experienced. These  
22 are my reasons for not wanting a pipeline to go through.

23 THE COMMISSIONER: Thank you  
24 very much. I wonder if we could have your statement,  
25 Miss, and we'll mark that statement as an exhibit and  
26 then it will form a part of the permanent record of  
27 the proceedings of the Inquiry.

28 (STATEMENT OF MISS MARIE BRUCE MARKED EXHIBIT

29 C-84)

30 (WITNESS ASIDE)



Father Mouchet

1 FATHER MOUCHET, sworn:

2 MR. VEALE: I understand your  
3 name is Father Mouchet and you are a Roman Catholic  
4 priest, and that you first came to Old Crow in 1955.

5 A That's right, yes.

6 Q You can proceed in your  
7 own way.

8 A I was asked by the chief  
9 to appear at this hearing in the spring, although I  
10 was a bit hesitant to come here to speak because I have  
11 a great respect for these people. Actually they have  
12 taught me many things and to come up here as a white  
13 man, I think there is something wrong. I went to Mr.  
14 Veale and I spoke to him about it, and he recognized  
15 that I should be -- what I'm going to do is to present  
16 something here that I hope will be brief and that will  
17 help the Old Crow people.

18 Now my observation over 20  
19 years here is that we are four different aspects that  
20 really make Old Crow.

21 The first one is the geograph-  
22 ical position, which creates a very isolated land from  
23 Dawson to the coast, from Alaska to the Northwest  
24 Territories.

25 The second thing is the  
26 extreme climate, the temperatures from 30 below to  
27 60 below, and a winter that lasts about 8 months.  
28 Now the second aspect that I see up here is the group  
29 relationship. We heard Dr. Irving last night speak  
30 in the old days about 12 families living together and



Father Mouchet

1 what I have learned about these families living to-  
2 gether like this is that these group constitute some  
3 form of a democracy and maybe from this particular type  
4 us as white people could learn a lot.

5 Now, one factor that I believe  
6 has done a lot for Old Crow is the Anglican community  
7 because it seems to me that the church here has been  
8 able over the years to reinforce the feelings, some  
9 people could call them meteorological or religious,  
10 but I believe that the church here has contributed a  
11 lot to create this community by, you know, bringing  
12 more cohesion, and if we can use the word, by crystal-  
13 izing feelings.

14 Now the third aspect that I  
15 see or have had time to observe over the years -- and  
16 this takes quite a long time to realize, it's because  
17 it's very abstract, but I know that you're going to  
18 understand what I mean -- there is a code here that  
19 has to be understood. Over the years I have seen  
20 people coming in and out and willingly or not, these  
21 people have completely overlooked this code.

22 Now to try to explain myself  
23 a little bit better, this code could be in ecological  
24 terms may be called a structure or a language, and  
25 if we don't observe it it seems to me that we are not  
26 respecting the difference that exists up here between  
27 the world outside and the world inside. What I am  
28 afraid, I'm afraid today that by not respecting the  
29 particular code we are going to start a process here  
30 that will speed up <sup>a</sup> deep deterioration.









Father Mouchet

1 peace of mind, this joy of living, and they are very  
2 satisfied.

3 Now to me, after I have said  
4 this, it seems to me that the very existence of this  
5 particular philosophy of life, way of living and so  
6 forth, is very much at stake today. Why is it at  
7 stake? It's because if we look at the Old Crow society  
8 it's a very fragile society, and I have been studying  
9 on my own, the Indians of the Amazon, and I've been  
10 reading some very interesting books on this particular  
11 aborigines of Brazil, and Peru, <sup>and Bolivia and Venezuela;</sup> I see the same develop-  
12 ing process and it seems to me that these people over  
13 there are suffering a lot like maybe the Old Crow people  
14 are going to do. It's because, you know, I like to  
15 use, you know you will understand the French word called  
16 a "phylistic". This is an atomistic society which means  
17 this is a small society but at the same time because it  
18 is atomistic, it's wide open to any influence.

19 Now if any influences go into  
20 this particular type of a society, moves in, it could  
21 very well topple the whole thing. Now I know that we  
22 are told, because I am a white man and to a point I  
23 believe what the white man say, we are told that tech-  
24 nology can do a lot. We are told that new ways  
25 are good, the changes are very good. We are told that  
26 the school education is very good, too. But do we  
27 have the right -- this is what I am asking, you know,  
28 Canada in general -- do we have the right when we know  
29 that this society is fragile to put in an influence  
30 that could destroy it?



Father Mouchet

1                                Now this is something for me  
2       that I cannot reconcile because in the world of tomor-  
3       row, if we take a symbol , like if we say, "Is the  
4       bulldozer --" the bulldozer could be the symbol for  
5       everybody to understand it, up here the bulldozer that  
6       makes asphalt, road, pipeline, for the world of tomorrow,  
7       is this bulldozer more important than the harmony with  
8       nature that -- again it's a personal view but I know  
9       that most of you, you share this with me -- is this  
10      more important than this harmony with nature for the  
11      world of tomorrow?

12                              Now however, because changes  
13      brings more changes and so forth, if the people of Old  
14      Crow, because they are responsible for what they are  
15      going to do and we don't want to be babysitters for  
16      them and so forth, if they decide to jump -- pardon  
17      this expression -- into the modern society then can we  
18      compromise? I know in the past many people have come  
19      to me and asked me about this. Well, I don't know,  
20      really I don't know; but I agree with Mrs. Bertha Allen  
21      because I know this person very well, there must be  
22      some guarantee and briefly I'm going to try to bring  
23      them to you.

24                              The first one, the first  
25      guarantee would be to give them land, you know, like  
26      the land that we see on this map; and with this land  
27      either for fishing, trapping, and hunting, whatever  
28      they decide is their own decision.

29                              Now the second guarantee,  
30      and here again maybe I may be blunt and some of you





Father Mouchet

1 may not understand what I am going to say, but I think  
2 we have to prevent the white men influences because I'd  
3 like to explain it this way. If we agree that there  
4 is a code, there is a structure that is particular to  
5 Old Crow, I am afraid by what I have seen in Southern  
6 Yukon, in senior atomistic communities, that the white  
7 man is going to infiltrate his code and his language  
8 in particular to this employer, and it's too bad, with  
9 the best intention, also.

10 Now the third guarantee is  
11 that the agencies working up here, what I call agency  
12 up here -- the school, the nursing station, the R.C.M.P.,  
13 the Forestry Department, the Co-Op -- I believe that  
14 these agencies are doing a tremendous work for the  
15 people of Old Crow. But what I am afraid, I am afraid  
16 that if the managers of these agencies are not the  
17 correct ones, if I follow my thoughts if these managers  
18 do not appreciate the difference, or refuse to under-  
19 stand the code or the structure particular to this  
20 place, then I am afraid that they are going again to  
21 infiltrate this way of life in a way that the people  
22 of Old Crow will be unable to defend themselves against.

23 Now the fourth guarantee --  
24 and this is something I have been working with for a  
25 long time -- fitness, health and fitness should be  
26 brought into this community by really taking a good  
27 look at the youngsters and trying to make them as tough  
28 and as strong as their grandfathers or their fathers  
29 are or were. Now I know I can speak to you this way  
30 because you know yourself very well that now we are



Father Mouchet

using wilderness camp to correct the juvenile delinquents and we start to appreciate more and more the good physiology, of good fitness as an important role of the nervous system. Now at times when we talk against alcoholism, it seems to me that we are putting the plough before the oxen because we overlook the main thing, which is the central nervous system in the human being. Now I have, in these particular hearings that I appreciate very much, I have seen these people worrying about the teenagers. Well, I'm working with those in seven schools -- the High Schools to the Elementary Schools -- and I think they have a serious right to worry about those teenagers because I like to explain it this way. The teenager of today, I work with white and native teenagers. It seems that we are leading them to an impossibility by which they can make a good choice. They are exposed to many choices but maybe because the values of disintegrating Indian and native values, when I try to explain others, they come to the 15 years old bracket, or 16, because they are not strong enough, because they have not followed a line of action in thinking then they become split and they can make a good choice, and I think the process is already established here where, instead of developing strong persons we are developing drifters.

You live in Whitehorse for a while, you live in Old Crow for a while, then you frustrated from both places and to me it seems that's because you can't make a good choice. These things certainly did not happen before.



Father Mouchet

1 Now, thank you very much for  
2 your attention.

3 MR. VEALE: Father, maybe you  
4 could just tell about the changes that you have seen  
5 in Old Crow since you have been here.

6 A When I came up here I  
7 came from a place called Telegraph Creek in Northern  
8 B.C., where I spent nine years. It took me about  
9 three months to re-study myself and re-study the  
10 place because I couldn't believe how industrious these  
11 people here were. They were capable of self-reliance  
12 to do things by themselves, and I had left a native  
13 community where the process of deterioration was so  
14 deep that only the northern white men were thriving  
15 on the baby-sitting proposition.

16 Now coming up here I see  
17 these people, they didn't need any baby-sitter or  
18 anything like that. They were doing things of their  
19 own. They have a lot of pride and they were very,  
20 very industrious. Now this I think, Mr. Veale, would  
21 you know, sum up my -- what I've seen in the change.

22 Now the rest would be the  
23 process of, you know, where we are or maybe we are not  
24 today, by which we see all the change from the airport  
25 to, you know, to the new houses, maybe that are exter-  
26 nally speaking nicer than the old ones but maybe they  
27 don't have the same warmth and so forth.

28 Q Father, you're familiar  
29 with the Stager Report; I was wondering if you would  
30 just make a comment on that from your point of view?





Father Mouchet  
W. Eckgrader

1 A Well, maybe I'd like to  
2 say this, I'm not qualified to because I recognize that  
3 the reputation of Dr. Stager is far superior to mine,  
4 but I read this report and I was quite disappointed  
5 because I would like to use the French word for you,  
6 your honor, it's an (French, no interpreter) or in other  
7 words it's a good catalogue by which you see many  
8 fragments of a society and this is what scares me in  
9 the world of today that with our logic we start to  
10 take fragments of statistics, we put them together and  
11 then we overlook the real feeling that is below the  
12 surface. You see what I'm trying to say by this is  
13 code or structure; but again, you know, I recognize  
14 that Dr. Stager has done a lot of work but from my  
15 personal point of view I was disappointed in this.

16 MR. VEALE: Thank you very  
17 much, father.

18 A Thank you very much.

19 THE COMMISSIONER: Thank you  
20 very much.

21 (WITNESS ASIDE)

22  
23 WILLIAM ECKGRADER, sworn:

24 THE WITNESS: Judge Berger,  
25 ladies and gentlemen, my name is William Eckgrader,  
26 22 years of age. If you look behind you on the map  
27 there is the Crow Flat region, you'll see sections of  
28 land where I trap -- not me, but me and my brothers.

29 There is two seismic lines  
30 that went through that region about four years ago,



W. Eckgrader

1 and before then there was a lot of muskrats in my  
2 area. If you go out there today you'd be lucky if  
3 you get 20 on some lakes, not even that. About that  
4 800-man camp you're going to have here if the pipeline  
5 do go through, over the mountains there is a town  
6 called Inuvik and beyond that there is oil camps. I've  
7 been in almost every seismic camp and oil camp there,  
8 I work on the oil rigs and I seen different types of  
9 people from down south, how they feel about going to  
10 town when they have little to drink, and they can't.

11 THE COMMISSIONER: How they  
12 feel about what?

13 A Going to town when  
14 they're drinking and they can't, and they're all the  
15 same, they all like to go downtown, hustle some girls,  
16 I guess.

17 I seen a lot of things that  
18 took place in Inuvik when they do hit town, after three  
19 weeks in the bush or sometimes two months. If there  
20 was an 800-man camp near Old Crow, more than an 800-man  
21 camp there's got to be some drinkers in that 800-man  
22 camp. They're there for three weeks at a time. They  
23 get a little booze inside them, they're sure to come  
24 to town and you'll see a lot of mixup fights, a lot of  
25 trouble, you know. They would probably take the girls  
26 in this town up to their camp like I seen over in  
27 Inuvik there, I seen girls in camp, I didn't know they  
28 were there but I seen them afterwards, I was told.  
29 I couldn't believe it so I seen them myself. They came  
30 by truck through the truck drivers that work on the



1 rigs there. I feel towards the pipeline that it  
2 shouldn't go through.

3 MR. VEALE: Where were you  
4 born, William?

5 A I was born in Williams  
6 Lake, Crow Flats.

7 Q Do you want to tell Judge  
8 Berger about what you saw in the camps that you worked  
9 with?

10 A Well, like I said, I  
11 was on almost every rig out of Inuvik and around the  
12 surrounding areas here. I seen lots of damages done that  
13 Lands & Forests never saw before. They just look from  
14 the air, they never bother people. They come down but  
15 every time they come to the camp we clean up a little  
16 bit, but they always look from the air. They can't  
17 see very good. Everything looks good from the air  
18 but beneath every shovelful of mud there's lots of  
19 garbage, pieces of steel, and there's lot of oil been  
20 spilled that they don't know.

21 I was working, that's how  
22 I notice. I seen how they get rid of some stuff in  
23 the ocean. They just bring it up with a helicopter  
24 and drop it right in the sea. How I knew this, I was  
25 on off-shore rig on the coast there, Beaufort Sea.  
26 They didn't want anything as heavy, big tanks they  
27 just dropped them right into the ocean with a helicopter.  
28 That's the only way they could get rid of it. The  
29 garbage is all buried. Animals come around and dig  
30 it up anyway, so it doesn't cover -- Lands & Forests





W. Eckgrader  
Rev. J. Watts

1 just check it once, I think.

2 Q Do you plan to stay in  
3 Old Crow?

4 A Yes, I always come back  
5 here. I went to school in Whitehorse ever since I  
6 was ten years old -- eight years old. Came back here  
7 when I was 12, went to Inuvik, came back here and  
8 went to school again; and from 18 I was working on the  
9 rigs. I'm still working on the rigs, starting out in  
10 August again. But I always come back here. The reason  
11 I leave here is there's hardly any work so I go out  
12 and work. That's all I have to say, thanks.

13 THE COMMISSIONER: Thank you  
14 very much, Mr. Eckgrader.

15 (WITNESS ASIDE)

16  
17 REV. JOHN WATTS, sworn:

18 MR. VEALE: I understand that  
19 you're Reverend John Watts and you're with the Anglican  
20 Church, and you have been in Old Crow for two years.

21 A That's right, yes.

22 Q Go ahead.

23 A Thank you, first of all,  
24 Mr. Justice Berger, for being with us here.

25 From 1860 the Anglican Church  
26 has been closely tied in with the life of the Old Crow  
27 people. From the time when they were at Rampart  
28 House until they came to Old Crow in the early 1900's  
29 until now, Archdeacon McDonald working out of the Taku  
30 Mission at Fort McPherson had a very strong early



1 influence with the people, working tirelessly in trans-  
2 lating the Bible and Prayer Book and a hymn book  
3 into their language. This early influence has stayed  
4 with the people over the years, particularly because  
5 the Archdeacon worked among them for 30 years and was  
6 partly native himself.

7                   The people therefore feel their  
8 religion is their own. The people, too, have been well  
9 served by other missionaries, some of them have come  
10 from their own people within the Taku Mission area. So  
11 they understand Christianity from their own point of  
12 view. The Reverend Amos Anjutily and the Reverend  
13 Julius Kennedy gave many years of service to the people  
14 here in this country; while the Reverend Joe Kikivitik,  
15 who was made a deacon in his 90th year in 1971, had  
16 previously given some 60 years of very long service  
17 as a catechist. These names are mentioned to give the  
18 depth of the influence of the church in these parts  
19 over the years.

20                   The church building locally is  
21 much thought of in the hearts of the people. The women  
22 have gone to great pains in doing excellent bead work  
23 for the altar and other hangings. Pictures and mem-  
24 orial plaques tell their own story of the central posi-  
25 tion the church has held in this community and hope-  
26 fully will remain to be so in the future.

27                   The photographs in the church  
28 go back over many years and are often referred to. The  
29 children, too, have their roots kept up in this way and  
30 it is hoped that they will never lose sight of these.



Rev. J. Watts

1                   Attending church is still  
2   important with the people, with about 40 to 50 people  
3   coming in the morning on Sunday, and about 20 or so in  
4   the evening.   The Women's Organization is a strong  
5   one, being given a good start under Mrs. Julius Kennedy  
6   in 1929.   The people now have a Church Committee, and  
7   so the church's business becomes more and more shared.  
8   The people support the church well financially and  
9   soon it is hope it will be self-supporting.

10                   In addition to this, some  
11   \$500 last year was donated to other mission areas,  
12   and to the relief of world suffering.   The people  
13   here like prayers in their homes and at the opening  
14   of meetings they often pray for their future.   It is  
15   clear at present, therefore, that spiritual matters  
16   are closer here to the people than in most -- in many  
17   other places; and yet it is feared very strongly that  
18   much of this would change if this village and its  
19   environs were opened up more and more to the outside.

20                   The construction camps building  
21   in the beginning pipelines and having easy access to  
22   this neighborhood would begin seriously to undermine  
23   the life of the people here.   The community life in  
24   which members of the church have a major interest, thus  
25   would become weaker and weaker.   Church life, too,  
26   would be affected as people become more and more drawn  
27   away materially.   Such are the feelings of many of us  
28   here, and we are uncertain as to what might happen later  
29   on were a pipeline ever to be put in.   What other  
30   discoveries will be taken advantage of in these regions





after the first successful venture? Having served in Teslin, Yukon, for two years, I know some of the very serious effects of the Alaska Highway and all that followed afterwards, how the people have had so much trouble in the area of liquor due to their feelings of being laughed at and having their life badly undermined so that their life becomes very meaningless.

We hope this will never happen here, as has so much happened in other native communities, where people can become so lost spiritually.

THE COMMISSIONER: Thank you, Reverend Watts. I wonder if, since you are reading from a statement, we might have it and make it an exhibit and part of the proceedings. Thank you.

(STATEMENT OF REV. JOHN WATTS MARKED EXHIBIT C-85)

(WITNESS ASIDE)

THE COMMISSIONER: I think that this might be a good time to adjourn for supper and maybe we could come back at eight o'clock tonight, would that be all right? Well, we'll adjourn now and then we'll come back at eight o'clock tonight and I should say before we adjourn that everything that all of you have said Friday and Saturday and again today is being recorded by these young ladies with the masks, on tape, and a transcript -- that is a book -- with everything that you have said and that your visitors have said is going to be prepared in Yellowknife and we will be sending a copy of the book with everything that everyone has said to Chief John Joe Kaye and in view of the fact that much of the evidence is of very



Mrs. E. Abel

1 great historical interest to the people of Old Crow  
2 and people throughout Canada, we will send a copy of  
3 the transcript or the book to the School Committee for  
4 the school as well. You'll get that in about a month's  
5 time.

6 Well, at any rate we'll adjourn  
7 now for supper and come back at eight o'clock tonight.

8 (APPLAUSE)

9 (PROCEEDINGS ADJOURNED TO 8 P.M.)

10 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

11  
12 MRS. ELLEN ABEL: sworn:

13 THE INTERPRETER: Mrs. Ellen  
14 Abel. First of all, Judge Berger, I would like to tell  
15 you how happy we are that you have come to visit us  
16 here, and also your staff for your visit to listen and  
17 talk with us.

18 I'd like to say to you, judge,  
19 that when I was young I was brought up way up Johnson  
20 Creek way, there was no school but I was able to -- I  
21 had good parents that raised me up, and my parents  
22 knew how to read in both language, and so in that way  
23 he raised me up very good.

24 She says it wasn't too easy  
25 to travel, but there was a trader by the name of Jackson  
26 and also my dad and his two brothers, Alfred and Peter,  
27 they had good outfit and so they went far as to Bell  
28 River, that's where they would leave them, and from  
29 there they worked their way up to Johnson Creek.

30 She says that Jackson was a



Mrs. E. Abel

trader and so when they come up to where the Bell River forked into the Porcupine or Johnson Creek, well he leaves them there and there they do one day of trading and get their winter supply, and then from there they would work their way up to Johnson Creek by pulling boats, tracklines. They spent their time there as trappers and hunters, and during this time his dad, John Kredichie, would look after the service.

She says his dad was a trapper so he traps and she says one time I went with him and the first camp we made was in cabin, then the next was a tent, and then from there on we had to carry the tent on the trip, and in that -- during that trip he would go out and hunt all the animals that he would get.

She said when they got to the end of the trap-line they stayed there one day and from there they went out walking to a place that they thought was a good place to trap, and on the way he told me to set a trap and that was the first trap that I set. On the way back he look at it and saw that it wasn't set right, so he went and fixed that trap for me the way it should be, so the next time mother went with him and when they look at that trap I got a martin in it.

that's all  
 Well, I have to tell you on life story and now I would like to turn over to the pipeline. Since I don't like the pipeline, on account of the pipeline it will chase away the animal from our land here. She says we had a very hard time this winter because there was no animal around. We had some animal





Mrs. E. Abel  
Mrs. B. Charlie

1 last year but they didn't stay too long, and during  
2 the winter we had no animal around and it made it very,  
3 very hard for us.

4 You are here on this pipeline  
5 inquiry and you will be working for us, and I hope that  
6 they will listen to you to let them know that we don't  
7 want the pipeline.

8 She said that she wasn't going  
9 to speak, but last night her brother-in-law came along  
10 to her and said that, "You better speak about the  
11 pipeline because you always go to church," and he said,  
12 "they might put a pipeline between your house and the  
13 church."

14 (LAUGHTER)

15 She said that's why I am  
16 speaking, I am talking about the pipeline. I don't  
17 want it. That's all I have to say to you, Judge Berger,  
18 on the matter.

19 THE COMMISSIONER: Thank you  
20 very much, Mrs. Abel.

21 (WITNESS ASIDE)

22  
23 MRS. BELLA CHARLIE, sworn:

24 THE WITNESS: I am Bella  
25 Charlie. I was born and raised here. I am happy that  
26 you have come here to Old Crow to listen to the people  
27 of Old Crow. This is concerning the pipeline. I'm  
28 against the pipeline as it will affect the people if  
29 there is a breakage, the oil will damage the Old Crow Flat  
30 here, most Old Crow people go to hunt and trap every



Mrs. B. Charlie  
R. Allen

1 year. After the pipeline is built all people will  
2 leave and not think about us after that except that  
3 they are getting their oil. What will we do? We will  
4 be left poor again . What will happen if the  
5 pipeline breaks at 60 or 70 below weather in the  
6 winter? How will they know that pipeline has broken  
7 under the ice? Everyone knows we get really cold weather  
8 up here. If this happens, what are the plans now to  
9 stop it? If this pipeline breaks it will pollute our  
10 lakes and rivers and destroy fish, muskrats, and other  
11 animals which we live on.

12 If we go on to live on these  
13 animals which live in polluted waters, we, the people  
14 will surely get some sort of sickness from this. This  
15 is my reasons for not wanting the pipeline, and you've  
16 heard many other reasons from the people of Old Crow.

17 I would like to thank you for  
18 coming to Old Crow.

19 THE COMMISSIONER: Thank you  
20 very much; we'll mark your statement as an exhibit and  
21 it will become part of the record of the proceedings  
22 of the inquiry. Thank you.

23 (STATEMENT OF BELLA CHARLIE MARKED EXHIBIT C-86)

24 (WITNESS ASIDE)

25  
26 ROGER ALLEN, sworn:

27 THE WITNESS: Judge Berger and  
28 the people of Old Crow, my name is Roger Allen, and  
29 I'm married to one of the local girls here.

30 First I would like to express



R. Allen

1 my views in regards to the proposed pipeline which  
2 will eventually cross our northland. One of our main  
3 concerns is the employment opportunities given to the  
4 native people in the operation and maintenance of the  
5 gas-gathering systems, and on the pipeline itself. I  
6 am presently employed in Alberta by a member of the  
7 Canadian Arctic Gas consortium. I would like to bring  
8 forth an example of unfairness in work distribution  
9 that can occur during the pipeline construction and  
10 during the operation of it.

11 I think a couple of the guys  
12 from this town here have been on the same program as  
13 I am. Firstly, Arctic Gas told us during our interview  
14 that after a period of on-the-job training we would  
15 be guaranteed operating jobs. However, after ten months  
16 we were still doing the same jobs, so when we questioned  
17 the foreman on this particular matter, he told us to  
18 mind our own business. Yet when a summer student came  
19 in, he was given that job and others within one month  
20 that we were originally promised. It wasn't that we  
21 weren't capable of doing these jobs; they didn't want  
22 to give us an equal opportunity. This is the way we've  
23 been treated during on-the-job training programs, and  
24 what guarantee do we have in the future that this will  
25 not happen?

26 We know for a fact that we  
27 cannot rely on white man's word alone, as we've had  
28 a past history of too many words and too little action.  
29 We must have something more concrete than verbal pro-  
30 mises in order to benefit the young, old, and all those





1 concerned. Over the past couple of days I have heard  
2 numerous people complain about seismic operations, and  
3 work done in this area.

4 In 1973 I worked for the  
5 Fisheries & Marine Service in Inuvik and had the oppor-  
6 tunity to monitor various marine seismic operations in  
7 the Beaufort Sea and on the Reindeer Channel. When I  
8 represented the Fisheries the seismic companies  
9 kept well within the guide-lines set down; however, I  
10 have heard from the native employees that when no one  
11 was around to monitor these operations they would kill  
12 thousands of fish before finally quit shooting. So I  
13 feel without constant monitoring of various seismic  
14 programs the various seismic companies will not stay  
15 within the set guide-lines, and therefore in some way  
16 affect our environment which is very sensitive.

17 In concluding, I would like to  
18 say what many others have already said, I would not like  
19 to see the way of life disturbed by the pipeline --  
20 proposed pipeline.

21 THE COMMISSIONER: Thank you  
22 very much, Mr. Allen. Mr. Allen's statement will be  
23 marked as an exhibit and will become part of the per-  
24 manent record of these proceedings. Thank you.

25 (STATEMENT OF ROGER ALLEN MARKED EXHIBIT C-87)

26 (WITNESS ASIDE)

27 MR. VEALE: Charlie Abel, he  
28 has already been sworn and spoken at this Inquiry.

29  
30 CHARLIE ABEL, resumed:



C. Abel

1 THE WITNESS: Judge Berger, I  
2 would like to say -- I would like to add a little more  
3 to my other speech. I hope you don't mind.  
4

5 THE INTERPRETER: The other  
6 time I have spoken already, but today I want to speak  
7 again mostly of the young people and first of all I  
8 would like to say I've seen many young people have  
9 spoken now, which makes me very happy.

10 If they would keep on, if  
11 them young people would keep on doing this, come to the  
12 meetings, take part in all the meetings, and this I know  
13 will prepare them for the future. Because of the Inquiry  
14 now they have come up and gave their brief, and I thought  
15 it was very good because it's all for the future.

16 As I was listening into this  
17 Inquiry here, with all the people talking I hear them,  
18 I understand them all, a lot of them have brought up good  
19 points, something that will be a help to every one of  
20 us in the future. This is something that I'm really  
21 happy about.

22 One of the young boys, Charlie  
23 Blake, when he spoke he says, "No matter how close the  
24 pipeline is going to be to this little Town of Old Crow,"  
25 he would like to see a boundary line in between the  
26 pipeline and the settlement here. I thought this was  
27 a good idea, have a boundary line in between the pipe-  
28 line and the settlement here, no matter how close it  
29 would be, then this would -- in that way they wouldn't  
30 come in so often, only just when they need something



1 that they really need.

2 Bertha Allen also brought a  
3 brief here and I thought she brought out many good  
4 points as she spoke here.

5 Now these names that I've  
6 mentioned who spoke something to think about are not  
7 the only ones that get to talk. I think everyone  
8 that came up here to speak done very well. While I  
9 was listening many times Ron Veale here, our lawyer,  
10 ask questions to these -- to several people, mostly  
11 about this Crow Flat area.

12 A couple of years ago they  
13 had a crew of men, oh, six years ago they had a crew  
14 of men here working in the Crow Flat, and a lot of the  
15 boys that they had on the job are still with us here  
16 in town today. These men were working up in the Crow  
17 Flats with these boys with them, and many times they  
18 blast in the lakes and by blasting in the lakes they  
19 see a lot of dead fish come up and also even young  
20 dead rats come up from the bottom of this lake.

21 Then there was another crew  
22 that came down the winter road and they also went back  
23 in the Crow Flats to work on some project. <sup>Before</sup> /they went  
24 into the Crow Flat area we had a meeting with them,  
25 because of what we seen the other crew did, we don't  
26 want them to do the same thing. So we had a meeting with  
27 them and told them not to blast any more lakes if they  
28 going to do any kind of project up in the Crow Flats.  
29 We agreed with them or we told them that if they want  
30 to do any blasting, to keep away from the lakes, and





C. Abel

1 then they can do their blasting.

2                               Going back towards the Crow  
3 Flat area, they were building this winter road and  
4 when they got up wherever they wanted to go, they put  
5 up a base camp, and that's where he seen a plane  
6 land. This Forestry plane it was, went over there to  
7 check on them. I also went there with their mail.  
8 Will Taylor was the Forestry person, and when he  
9 caught up with us up there, he asked me if we have  
10 crossed any small river or creek, and I told him that  
11 we did, which wasn't too far away from the camp,  
12 so I went back there with him.

13                           After that he closed that  
14 camp for a while. He asked him how long would he  
15 close that camp for. He said that it wasn't too long.  
16 He said he had some work to do with them on the project  
17 that they were doing; after that is over he would open  
18 up for them again.

19                           Then they haven't bothered  
20 the Crow Flat again. We had a meeting about it and  
21 we all told one another that things like this wouldn't  
22 happen in Crow Flat again. He says where they cross  
23 this small river or creek, they been blocking everything  
24 up to make a bridge. They put earth, snow and every-  
25 thing that they could make bridge of, and he told  
26 them that before they leave that place they have to  
27 clear it out so that it will run same as any other  
28 time again.

29                           After that was done, after  
30 they had crossed that creek, they were told to clear



C. Abel

1 it before they would leave, they would have asked  
2 "How should we go about this crossing creek if it  
3 would happen again?"

4 And he said that he told  
5 them if they would ever cross any creek again, it's  
6 best way to do it with just straight snow and water.

7 So that's what they did after-  
8 wards. They made a snow bridge with water, and covered  
9 with water, so in that way they were able to cross  
10 creeks then.

11 Now again I will talk a  
12 little bit on pipeline project. There was a chap  
13 nearby Old Crow here, we understand that there will be  
14 about 800 people in the camp. He says he understand  
15 by looking into the T.V. and also by what he hear  
16 of this pipeline, he expect that there will be 6,000  
17 or more people working on the pipeline. If all these  
18 people would work on that pipeline, there will be a  
19 problem to look after all these men that are working  
20 on this pipeline.

21 Last night Mr. Allen did  
22 mention and also we see the people coming here, and  
23 they all disagree with the pipeline. They don't want  
24 it. He says when this pipeline project comes through,  
25 he says we understand that a lot of people are going  
26 to work, but I suppose there will be more people from  
27 the south that will be doing the work. Now he says we  
28 like to see some of the local people would get jobs  
29 on that line. So this is one of the things that we  
30 want, and also we want the land, the land to be



C. Abel

1 settled, land claims to be settled before there would  
2 be anything done on this project.

3 He would just like to say a  
4 little bit on his grand-dad, Peter Moses' work. Away  
5 back there before he became chief here, when he was  
6 made chief, he was chief for 18 years, he was the  
7 kind of man that everybody liked, both young and old.  
8 He said he also looked after the poor people. But when  
9 he heard about the war, it was during the war when he  
10 was a chief, he felt so sorry for these people killing  
11 one another, a lot of children would be left without  
12 a father that he went around town here in this little  
13 village talking with different people, collecting  
14 money, and so when he collected some money from these  
15 people that he talked with, he sent this money over  
16 to England to show how they felt about these poor  
17 children. And that is how it was in the time of King  
18 George that a medal was sent to him by the king, which  
19 I mentioned yesterday.

20 ON account of that, of what  
21 he did, he also had a visitor here, a special visitor.  
22 He says he doesn't remember his name too well, but  
23 I think his name was McDonald, and this person came  
24 here to visit him. He says he still remember the old  
25 man's words before when he got old, and not before --  
26 not long before he died. He says he wanted Charlie  
27 to become chief and he says that it wasn't going to  
28 be easy, but he wanted him to try to become a chief.

29 Because of the old man's  
30 words, I have tried. I was chief for my group of





C. Abel  
J. Allen

1 people here in Old Crow for 17 years. This is about  
2 all I would like to say to you again, Judge Berger, but  
3 I would just like to let you know that whatever's been  
4 said here in this Inquiry, everybody is very happy about  
5 what has been said to you and we hope that everything  
6 will turn out the way the people want their land to be.

7 He doesn't exactly remember,  
8 but when he first became a chief somewhere in the 1950's,  
9 that it was the same time that Queen Elizabeth, the  
10 queen and her husband was to visit Dawson, and that's  
11 where -- that was one of his first trips that he made  
12 as a chief at that time. That's all I have to say to  
13 you now. I thought I just want to show you this, Peter  
14 Moses' medal that was sent to him by King George V.

15 THE COMMISSIONER: It's a  
16 remarkable medal. Thank you very much for allowing us  
17 to see it.

18 A Well, thank you very  
19 much.

20 THE COMMISSIONER: Thank you,  
21 Mr. Abel, and we appreciate your speaking again.

22 (WITNESS ASIDE)

23  
24 JAMES ALLEN, sworn:

25 THE WITNESS: Mr. Berger and  
26 staff, my name is James Allen. I am employed by the  
27 Yukon Lands & Forests Service. My home town is Haines  
28 Junction, I was brought up in Haines Junction, and I  
29 am a member of the Kootchin Tribe, and being a public  
30 servant I cannot express too much of my own opinion in





J. Allen

1 the political issues of the pipeline, but I can tell  
2 you about my experience living with the people in  
3 Old Crow.

4 I first moved into Old Crow  
5 in November, 1972. I have since lived up here one  
6 winter and the past three summers. I was sent up as  
7 an assistant ranger in the middle of winter, too. The  
8 people here were very helpful in getting me settled in.  
9 The house was pretty bare when I moved in, but they  
10 helped me unpack the furniture and other household articles.  
11 The first thing I noticed was the generosity of the  
12 people here. Like for instance, the first winter I  
13 spent here I would be invited out for dinner or supper  
14 at least once a day during the whole winter, and I  
15 noticed when a person walks in on a family during a meal  
16 he or she would be invited to the table. Having to  
17 cook my own meals, I used this tactic quite often during  
18 the winter.

19 THE COMMISSIONER: You learned  
20 quickly.

21 A Right. In Old Crow there  
22 is also a very strong family unity. Last winter I  
23 worked in Watson Lake and I really noticed the family  
24 breakdown problem there. The main cause is alcohol.  
25 In many communities in Southern Yukon, alcohol is readily  
26 available from the nearest bar or Liquor Store. The  
27 children have no home life whatsoever down there, and  
28 the parents wake up with a hangover and go down to the  
29 bar to find a cure and end up drunk again all over. The  
30 children in Old Crow have respect for their parents and



J. Allen

usually do not touch alcohol until they go to Whitehorse or any outside community to further their education.

The people of Old Crow are very independent as compared to the people in the south who live near white communities. They have less welfare and social assistance here than in the south; and in the south they are given welfare assistance, then become dependent on the welfare cheques to buy food, clothing, and mainly alcohol for themselves.

Right now the people in Old Crow are proud to be able to make a living on their own. The old people in the community have lived a hard life; it may have been a hard life, but also a healthy one, as can be seen by the number of surviving old people here, as compared to other Indian communities in the south. In the south they are put into Old Folks Homes and looked after. Here they live in their own houses and still pack their own firewood during the winter.

I have hunted and fished for the people here during my time with them, and as I have stated many times, they do not waste any meat or any food. When I first arrived in Old Crow I was surprised at how young the boys here participated in the caribou hunts. It has been their way of life for many years, therefore they have to learn young to survive up here. My friend, Stephen Foster, taught me a few tricks in hunting, as have some of the others; but I was fortunate when I was young to help my father in hunting moose where I grew up.

If the pipeline moved a camp



J. Allen  
L. Netro

1 of 800 men near the Old Crow, I think it would be  
2 disastrous for the community as a whole. Many of the  
3 social diseases which have destroyed many Indian  
4 communities in the south would move in, such as alcohol-  
5 ism, child abuse, mental and physical health, broken  
6 homes, broken marriages, and many other points that  
7 break down a healthy society. Also where there are 800  
8 men, some sort of liquor outlet soon follows. Liquor  
9 would become easily attainable in the village.

10 The white people say money is  
11 the root of all evil, but in our Indian communities  
12 today, the liquor is the root of all evil.

13 That's all I have to say for  
14 now, Mr. Berger. Thanks.

15 THE COMMISSIONER: Thank you,  
16 Mr. Allen, for a most thoughtful presentation. I wonder  
17 if you would let us keep it and have it marked as an  
18 exhibit?

19 (STATEMENT OF JAMES ALLEN MARKED EXHIBIT C-88)

20 (WITNESS ASIDE)

21  
22 LAURIE NETRO, sworn:

23 THE WITNESS: Judge Berger, first  
24 of all I'd like to thank you and all the people who is  
25 travelling with you for coming up to Old Crow and  
26 listening to the people of Old Crow.

27 My name is Laurie Netro, I was  
28 born and raised in Old Crow. As you know, most of the  
29 people gave their speeches. All of us heard them, we  
30 know that there is much feeling of love for our land





Miss L. Netro

1 which belongs to us, the people of Old Cow. The proposed  
2 pipeline route is supposed to be put through the most  
3 important piece of land to the Old Crow people, the Old  
4 Crow Flats. I do not agree with this pipeline route  
5 at all. There will be many problems on this project and  
6 many good people will be ruined, not only good people but  
7 good land on which they make their living.

8 Also the animals the people  
9 live on for many years can be destroyed by this pipeline.  
10 The young people, my generation now will need this land  
11 for our future, and also for the future of our children.  
12 We depend on this land as much as our parents do. We  
13 grow up in this area. We grew up in this area. Our  
14 parents taught us how to hunt and trap like their parents  
15 taught them. If the pipeline comes through, what will  
16 become of our future? What can we look forward to  
17 in Crow Flat if this pipeline breaks? Are we going to  
18 look forward to dead or sick muskrats floating around  
19 in the polluted lakes, or forests with no birds singing?  
20 I do not think any stupid person will go out into this  
21 kind of country to try to hunt in that kind of hunting  
22 ground. All that they could do is to remember how  
23 beautiful and rich this land used to be.

24 I do not want to see this  
25 happen to our land, and to our people. I want to bring  
26 up the subject on school because this is the most  
27 important part of everyone's lives today. This educa-  
28 tion part can bring some problems to small towns like  
29 ours. The problem of leaving home, leaving our way of  
30 life, and then trying to get used to different way of



Miss L. Netro

1 life. I know this personally because I have experienced  
2 it, and I know I speak for most of my home-town friends,  
3 students who have to leave home need a lot of encourage-  
4 ment from parents and friends all through their school  
5 years.

6 As some people mentioned, the  
7 school students are coming home after their schooling  
8 is finished, which is right. There is nothing in this  
9 world like home and living our way of life, also eating  
10 our kind of food, which is from our own land.

11 If the pipeline goes through,  
12 the pipeline -- and the pipeline breaks, our town --  
13 the pipeline goes through and the pipeline breaks, do  
14 you think our Old Crow students will want to come home  
15 after everything is ruined and not much people in this  
16 town? The people keep assuring us that this pipeline  
17 will not break, yet the only proof they've got is by  
18 putting it in and find out a couple of days or years  
19 later that it can break and disturb the land, people  
20 and animals. How do people get so greedy for such things  
21 when they know it can destroy other human beings on the  
22 other side, or do they care?

23 Also the large camp of men  
24 that's supposed to be put just outside our community,  
25 this will be a different story. How many of these  
26 people will want to stay at the camp on the days when  
27 they have days off? They will want to come into town.  
28 How many of these guys will be nice people?

29 There is also a question of  
30 alcohol and drugs. There will probably be a lot of



Miss L. Netro  
C. Blake

1 smuggling of drugs and alcohol into our village and  
2 we don't want it in here. The families, boys and girls  
3 may lose control of themselves with these drugs and  
4 alcohol and later will not even think of going back to  
5 their hunting grounds during the different seasons. I  
6 certainly do not think we need such a disaster in our  
7 village, and also to our people.

8 About the camps, where are  
9 they going to dump their sewage and the garbage? I  
10 hope we can keep on living the way we are today, for  
11 tomorrow and forever, developing in our own way for  
12 generations to come. I do not want the proposed pipe-  
13 line route through our country.

14 That will be all for now.

15 THE COMMISSIONER: Thank you  
16 very much, Miss Netro. Maybe you would let us have your  
17 statement and it could be marked as an exhibit in the  
18 record of the Inquiry. Thank you very much.

19 (STATEMENT OF MISS LAURIE NETRO MARKED EXHIBIT C-89)

20 (WITNESS ASIDE)

21  
22 CHARLIE BLAKE, resumed:

23 MR. VEALE: This is Charlie  
24 Blake, and he's been sworn in already.

25 THE COMMISSIONER: Yes. I  
26 remember Mr. Blake well.

27 THE WITNESS: All I would like  
28 to say is that I don't want the pipeline to be built  
29 by the Crow Flats. The people here need the country  
30 to make their living from hunting and trapping, and if





C. Blake

1 the pipeline should be built, say that a break in the  
2 pipe occurred and a forest fire started, this will  
3 destroy the whole area.

4 I can remember when I was  
5 working for a geological crew at Fort McPherson to  
6 Old Crow, I saw where the ground was all torn up and  
7 the creeks were dammed with trees and muskeg so they  
8 couldn't hardly run. Also I saw where there were tanks  
9 and old trailers had been left.

10 If the pipeline is built, all  
11 it will bring for the people of Old Crow is that there  
12 will be home breakups, and there will be quite a bit  
13 of hostility among the people if this happened. Why  
14 don't they build the pipeline through Alaska if they need  
15 it that bad? Also I know what happened to the Indian  
16 people down south, and I wouldn't want this to happen  
17 here.

18 We are living a good life here  
19 in Old Crow, and we don't want to be destroyed by the  
20 white people. Also we would like to run our own  
21 affairs and not be bothered by the pipeline people.  
22 You white people don't know how we make our living in  
23 this isolated village. All I would like to see is  
24 that a freeze line be put between the camp and the  
25 village so that people of the camp cannot come into  
26 the village unless it is for serious business.

27 Also, if the pipeline is to  
28 come through, there should be more R.C.M.P.s to handle  
29 the people from the camp if they should start trouble  
30 in the village. That's all I've got to say.





Mrs. A. Frost

1 THE COMMISSIONER: Thank you,  
2 Mr. Blake. You were reading your statement. Could we  
3 keep it and have it marked as an exhibit? Thank you.

4 (STATEMENT OF CHARLIE BLAKE MARKED EXHIBIT C-90)

5 (WITNESS ASIDE)

6 THE COMMISSIONER: I think we'll  
7 just take a five-minute break now, Mr. Veale.

8 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

9 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

10 THE COMMISSIONER: Yes, carry  
11 on, please. Ladies and gentlemen, just so we make  
12 sure we hear what everyone is saying who comes forward.

13  
14 MRS. ALICE FROST, sworn:

15 THE WITNESS: Judge Berger,  
16 and the people of Old Crow, my name is Alice Frost. On  
17 behalf of my husband and my children, I would like to  
18 express my views on the proposed gas pipeline.

19 We do not think that it is  
20 right to spoil our land because we live off it, and do  
21 not know another way of life. How are the older  
22 people going to survive without our fish and caribou?  
23 Sure, you white people may have luxuries and live very  
24 comfortably with a big pile of bills to pay. But we  
25 would much rather live the way we do now. Free and very  
26 much alive. We may not have the luxuries you have but  
27 to give up our beautiful unspoiled land is too big a  
28 price to pay. We may heat up our homes from that gas  
29 and pay a big price for it, but yet too, we can walk  
30 a ways and gather up wood without trespassing or paying



Mrs. A. Frost  
Mrs. D. Josie

1 any fees. If we want to go for a ride to see some  
2 wildlife, we don't have to pay \$10. a fee. Do they have  
3 a right to ask us to give up this beautiful land of  
4 ours. Do they have a right to spoil our land and to  
5 destroy our wild game for their benefit? Do they have  
6 any right to ask us to change our way of life that we  
7 have lived for centuries? Do they have any right to  
8 ask us to decide our future?

9 We live peacefully, or as  
10 someone mentioned earlier, in harmony with nature here  
11 in Old Crow. You won't find very many place like this  
12 left in this world, and we happen to be one of the lucky  
13 ones. So let's get together and fight to keep it this  
14 way.

15 THE COMMISSIONER: Well, thank  
16 you very much. That's a very fine statement. I'd like  
17 that marked as an exhibit.

18 (STATEMENT OF MRS. ALICE FROST MARKED EXHIBIT  
19 C-91)

20 (WITNESS ASIDE)

21 THE COMMISSIONER: I'd like  
22 to see that when you've marked that.

23  
24 MRS. DOLLY JOSIE, sworn:

25 THE INTERPRETER: First of  
26 all, Judge Berger, I would like to say a few words but  
27 before that I would like to thank you for your visit,  
28 and also your staff to come to this people of Old Crow  
29 and to listen to what they have to say or what they  
30 have to tell you.



Mrs. D. Josie

1 I haven't got very much to  
2 say but just a few words that I want to let you know.

3 When you went out amongst the  
4 Crow Flat people in their hunting camps you seen for  
5 yourself how they go about making their living out of  
6 the land they are living on. She says that last night  
7 Mrs. Bertha Allen spoke to you. Well, we were raised  
8 together by the same old man, but since she has grown  
9 up she has moved onto Northwest Territory, therefore  
10 it's not often that I see her around here.

11 She says now I'm going to  
12 say a few words about the pipeline. I don't feel  
13 it's right that they should have the pipeline come  
14 into our -- this part of our land. She says this  
15 spring I was up to the Rat Flats, Crow Flats, and I  
16 was with my children, and during the time that they  
17 were up there hunting they have a lot of fun doing what  
18 they were able to do, go out hunting.

19 She says that when Mrs.  
20 Bertha Allen was talking, she told us this is about  
21 the only time that we have a chance to put in our  
22 words, if we don't want this pipeline to come into our  
23 land. Now since this spring when I was out on the  
24 Crow Flats I've been thinking, and I also thought what  
25 would my grand-dad say if it was in his time that this  
26 talk of pipeline was the way it is now? He would have  
27 said lots because we don't want to see the pipeline  
28 come through because it will really damage all what  
29 we enjoy doing today.

30 That's about all that I would





Mrs. D. Josie  
Miss R. Charlie

1 like to tell you, Judge Berger.

2 THE COMMISSIONER: Thank you,  
3 Mrs. Josie.

4 (WITNESS ASIDE)

5  
6 MISS RENE CHARLIE, sworn:

7 THE WITNESS: Mr. Berger, my  
8 name is Rene Charlie. I am happy you're here to hear  
9 the people of Old Crow speak of their fear against the  
10 pipeline. I do not agree with the pipeline going  
11 through our land. If it does, what will our people  
12 do to make their living? We have lived off our land  
13 for many years. Most of the people here are unemployed  
14 and depend on the land. This is our land and it should  
15 not be disturbed by building a pipeline.

16 Old Crow Flats is important  
17 to our people for hunting and trapping. It is a  
18 beautiful country, as you've seen for yourself this  
19 spring on your visit to the flats. I like to see our  
20 land claim settlement be before the pipeline. If the  
21 pipeline does go through, I would like to see rules  
22 put down to protect our environment and to give jobs  
23 to all native people first. Also keep all outsiders  
24 to come into our village. We do not want our people  
25 to be disturbed. This is all, and I hope you will  
26 think of the people of Old Crow when you make the  
27 final decision for the proposed pipeline.

28 THE COMMISSIONER: Thank you  
29 very much. WE'll keep this statement, if we may, and  
30 mark this as an exhibit.



Miss E. Frost

(STATEMENT OF MISS RENE CHARLIE MARKED EXHIBIT  
C-92)

(WITNESS ASIDE)

MISS LOUISE FROST, sworn:

THE WITNESS: I, Louise Frost,  
have been a resident of Old Crow for the past 21 years,  
would not like to see the pipeline go through Old  
Crow for certain reasons.

I can see our country being  
destroyed and my people pushed on reservations, and  
the white men taking over as they please. We are very  
happy here living off the land, free from pollution  
and fast-moving development. If we wanted to have our  
country changed, we would have done so and not worry  
about it. The pipeline is only the beginning of  
all this. If it ever does come through there will be  
a time come when other companies will want to join  
in on this. Any major development that has taken  
place in the north has been of a rapid nature. Their  
only purpose of coming here is extract the non-  
renewable resources, not to the benefit of northerners  
but of the Northern Canadians, Southern Canadians and  
Americans. To really bring the whole picture into  
focus you can describe it as the rape of the northland,  
to satisfy the greed and the needs of southern consum-  
ers, and when development of this nature happens it  
only destroys, it does not leave any permanent jobs  
for the people who make the north their home.

The whole process does not



Miss L. Frost  
Miss H. Richter

1 leave very much for us to be proud of, and along with  
2 their equipment and technology they also impose on the  
3 northern people their white culture and all its value,  
4 systems which leaves nothing to the people who have  
5 been living off the land for thousands of years. So  
6 to put it bluntly, the process of the white man is  
7 destroying the Indian ways of life.

8 If there is any development  
9 takes place in Northern Canada it should be a control-  
10 led development and move according to the wishes and  
11 guidance of the native people. Thank you.

12 THE COMMISSIONER: Thank you  
13 very much. We'll keep your statement if you'll let us  
14 have it and mark it as an exhibit.

15 (STATEMENT OF MISS LOUISE FROST MARKED EXHIBIT  
16 C-93)

17 (WITNESS ASIDE)

18  
19 MISS HERTA RICHTER, sworn:

20 MR. VEALE: I understand that  
21 your name is Miss Herta Richter and you are a regis-  
22 tered nurse and a public health nurse. You have been  
23 in Old Crow for 2½ years and you previously worked in  
24 the communities of Fort Good Hope, Fort Liard, Fort  
25 Resolution, and in Yellowknife. Perhaps you could  
26 just give the judge some of the initial impressions  
27 that you have of Old Crow.

28 A When I first came to  
29 Old Crow I noticed that in some ways it was very much  
30 like some of the other small communities in which I





Miss H. Richter

1 have worked. I have also worked in several places in  
2 Alberta, in Southern Alberta and in Northern Alberta,  
3 and some of the basic problems are very much the same.  
4 But then there are also other things that are unique  
5 to each area.

6 Before I go any further, I  
7 think I would just like to mention something that others  
8 have talked about that perhaps you might not realize  
9 just how important it is, and this is a little advertis-  
10 ing for nutrition. You have heard the women mention the  
11 berry-picking, how important it is to their lives,  
12 and that is very true because as you know, fresh fruit  
13 and vegetables are very expensive here and although  
14 the store tries, we really do not get enough. So there-  
15 fore the berries are very important and people have  
16 told me in other areas also that when the berry crop  
17 was poor there was much more disease, more skin dis-  
18 eases, more colds among the children than the summers  
19 where the berry-picking was good. So I hope you  
20 understand why we keep saying so much about the ber-  
21 ries. Otherwise people may thing, "Well, why fuss  
22 about a berry patch?"

23 I notice in the "Social  
24 Guide Lines," on page 25, guide-line No. 6, that  
25 any certificate issued will be strictly conditioned  
26 in respect of the protection of the rights of northern  
27 residents, and I hope that also includes those of us  
28 who are working up here and although we may seem  
29 transient, we really are a permanent part of the north.

30 Further down the page, guide-





Miss H. Richter

1 line No. 7:

2 "To give priority to a higher standard of  
3 living and equality of opportunity for  
4 northerners by means compatible with their  
5 own preferences and aspirations. In addi-  
6 tion, they seek to minimize <sup>the</sup> adverse social  
7 and economical consequences associated with  
8 rapid large-scale development."

9 I would like us to keep these things in mind as they  
10 refer to us here.

11 Q Herta, would you tell  
12 the judge what you foresee will happen if a large-  
13 scale development like a pipeline takes place near  
14 Old Crow?

15 A Usually in a community  
16 we have our own ways of doing things, and there is a  
17 certain social distance between us and strangers who  
18 come here. Now persons who try to cross this social  
19 barrier too soon or who intrude on our privacy without  
20 regard to our private feelings may cause a great deal  
21 of stress and tension, and we find the pressure becomes  
22 too great. You have heard people say how hard the  
23 life used to be. In a way it was hard, but yet they  
24 could with physical effort overcome these hardships.

25 But when we find stress put  
26 upon us that we can't control by physical means, then  
27 our frustrations become too great and we may turn to  
28 other forms of relieving our stress such as forms of  
29 violence, forms of aggression, alcohol, drugs, and  
30 all the rest of it.



Miss H. Richter

1 During the past few years there  
2 have been a great many studies done here. Some of them  
3 have been rather interesting. They have tried to find  
4 out how <sup>the</sup> darkness affects us, and what people have done  
5 with their ~~privat~~e lives in times past.

6 THE COMMISSIONER: What was  
7 that first thing you said, the darkness?

8 A There was a study done  
9 on the affects of darkness on people, how we react to  
10 the long winter. Unfortunately, we never heard the  
11 end of the study or what the result was.

12 Q Well, I'd like to find  
13 out about that study. Mr. Wick of my staff is here;  
14 we'll see what he can do about discovering what  
15 happened to it. Anyway, carry on. Sorry to have  
16 interrupted you.

17 A That's fine. My main  
18 reason for mentioning this --

19 Q It must have had some  
20 affect on the person who did it.

21 A -- well, as a side  
22 remark, most of us don't feel that the darkness as the  
23 darkness itself bothers us too much. We become used  
24 to it. It does have some inconveniences, though, like  
25 it's always colder at that time of year and any out-  
26 side work becomes more difficult; but as far as it  
27 being dark, that part really -- in some ways it's quite  
28 peaceful and comfortable.

29 Getting back to the surveys.  
30 Some of the people doing these surveys were very



Miss H. Richter

1       considerate and did their work. They were fine people.  
2       They gave us information on what they were doing and  
3       gave many interesting talks to the people here, so that  
4       in a way it was a form of education. They did this  
5       without intruding on the private lives; but then there  
6       have been others who came in here without regard or  
7       consideration for peoples' feelings, and they behaved  
8       as though people here were on exhibition. You realize  
9       how you would feel if you were having perhaps a barbecue  
10      in your back yard and I came to your home and I said,  
11      "Well, isn't that interesting? May I photograph you?  
12      What kind of food is that you're eating? Well, isn't  
13      that strange, could I have some?"

14                               You can see how this would  
15      intrude into your private life, and then they would  
16      ask you how you do various things and how you used  
17      to live, and who your relatives were, and just innumer-  
18      able things. All this adds to the stress of the  
19      people, and although they may not realize it, it does  
20      create quite a bit of conflict, and conflict in such  
21      a way that they don't know what to do about it.

22                           MR. VEALE: You've had some  
23      experience with the barges coming down the Mackenzie  
24      River, and I wonder if you would tell the judge about  
25      that and how that may apply to Old Crow?

26                           A       When I worked in Fort  
27      Good Hope and the freight barge would come, naturally  
28      we would all be happy to see the goods come because it  
29      meant a lot more food and whatever else -- fuel oil,  
30      different things that we needed, and also a form of





Miss H. Richter

entertainment in a way. However, it did have its problems, too, because although some of the captains were very strict with their men, some of the men would go up-town and fraternize with the local people and whatever diseases they might have, they passed them on. So with transients it's always more difficult to control infectious diseases, and this includes a lot of them, like measles. We had one casual visitor who stopped in town briefly, and when they left within a month we had 150 cases of measles. So you can see what problems of nursing there might be here. But also, of course, with transients there is always a greater danger of venereal diseases and I think these are perhaps the most dangerous, more dangerous than any of the other contagious diseases that can be carried because in a way it is still unmentionable, and people don't like to talk about it.

When there are strangers-- through town who stop briefly and then pass on, it is very difficult to trace contacts. It is not only the immediate discomfort of a disease like this, but the far-reaching effects. Perhaps the symptoms don't show and yet it may cause a lot of further trouble such as sterility and abdominal inflammation and forms of arthritis, forms of mental problems.

Then also, coming back to our present situation in Fort Liard, the last few epidemics we have had have been brought in from outside. We've had hepatitis last year brought in, and we had mumps, all the children got it, and that was



Miss H. Richter

1 brought in. So we have a lot of imports and some of  
2 them it is quite difficult to trace just exactly where  
3 did they come from so as to take further action, and  
4 notify the source so that they could act upon it, too.

5 Q Would you comment on the  
6 location of the airport with respect to Old Crow and  
7 some of the things that result from that?

8 A Do you mean the amount  
9 of freight that can be brought in, or the nearness?  
10 Well, you can see from -- I guess they've taken that  
11 picture out that you saw before --

12 THE COMMISSIONER: Well, it's  
13 in my mind.

14 A You recall the photograph  
15 and how large the airport is in relation to the town.  
16 Now there is no room for expansion here. We find it  
17 hard to accommodate a great number of strangers. We  
18 tried our best with the group that came now, but a  
19 few extra came and you can see that it did create a  
20 little bit of a strain. Now, with any larger group of  
21 people, we certainly can't accommodate too many. Well,  
22 the ones down south may say, "Why don't they build a  
23 hotel and more accommodation?"

24 But if you look closely at  
25 the town, where really would you put any more accommo-  
26 dation? The land across the airport is mostly a  
27 swamp and three lakes, and besides that would take  
28 mose of our ski territory and we need that skiing for  
29 the youngsters.

30 Another small item that does



Miss H. Richter

1 come with easy transportation, probably due to this  
2 good airport, is people of a parasitic nature that  
3 come up here and buy one-way tickets and expect us to  
4 look after them, and then they expect to have a free  
5 ride out, and this has happened several times since I  
6 have been here.

7 Q Could you tell us about  
8 any other consequences about the construction camp that  
9 would be nearby Old Crow if the pipeline came through?

10 A As I mentioned before,  
11 with regard to the social distance that people should  
12 observe before they become too friendly, we would pro-  
13 bably find that a great number of strangers would filter  
14 in, in spite of their employers' desire to perhaps  
15 keep them away and to put restrictions on their move-  
16 ment, there is always a good possibility that they  
17 will come into town; and with them will come a good  
18 many of the problems that transients always carry with  
19 them. I think we have covered most of the problems  
20 such as diseases and well, alcoholism. That has been  
21 mentioned several times.

22 When I first arrived here  
23 people were very upset about something, I couldn't  
24 quite figure it out; but sometime several months ago  
25 I was thinking about it and it seemed to me that things  
26 were really quieter than they were when I first arrived,  
27 and on giving it some thought I thought back to the  
28 survey parties that have been in here during the past  
29 few years, and some of them, some of the members, I  
30 believe, did create a little bit of unintentional stress





Miss H. Richter

1 among people, probably due to their crossing that  
2 social distance that they should not have crossed.

3 THE COMMISSIONER: Carry  
4 on.

5 A People were fighting  
6 quite a bit when I came, and there seemed to be quite  
7 a bit of violence; and now that I think back on it,  
8 there still is drinking but they are not fighting as  
9 much, and when they are fighting it's not as bad.  
10 They are not injuring each other quite as badly.  
11 It has been quite some time since I've had to go to  
12 someone's home and check them because of the bruises  
13 all over their face due to a form of violence and  
14 fighting that they tell me, "Well, I didn't do anything  
15 to call for this sort of action."

16 Q You said when you began  
17 that you first came Old Crow seemed to you like any  
18 other small communities, isolated communities in the  
19 north. Were you going to expand on that? I think Mr.  
20 Veale had a question at that point and you didn't  
21 complete your thought. Do you remember what you said?

22 A I think I was going to  
23 lead up to the main fact of the tension in the town  
24 that was probably caused by reasons that they couldn't  
25 understand, by the intrusion of the outside world in  
26 too rapid a fashion by too many strangers coming around  
27 and prying into their private lives. Now when I worked  
28 in those other small towns, things had not come to this  
29 stage yet. There was no great concern about the expl-  
30 oration; there was some going on but people took it





Miss H. Richter  
G. Moses

1 quite casually and there were strangers in town but  
2 some of them did not mix quite as freely.

3 MR. VEALE: Last question:  
4 How do you personally feel about Old Crow and the  
5 proposed pipeline development?

6 A Well, I'm glad my depart-  
7 ment didn't restrict my speech here. I'm not sure  
8 what they'll say. I hear there was some criticism in  
9 Northwest Territories. However --

10 THE COMMISSIONER: There was  
11 some.

12 A -- considering that they  
13 haven't warned me, I'll just go ahead and say that  
14 the pipeline will certainly be a great disaster to this  
15 area, and I'm not sure if I could tolerate to stay  
16 here after it comes. It would be too painful to see  
17 the change in these people and in the surroundings.  
18 Thank you very much.

19 THE COMMISSIONER: Thank you  
20 very much.

21 (WITNESS ASIDE)

22  
23 GEORGIE MOSES, sworn:

24 THE WITNESS: Mr. Berger, my  
25 name is Georgie Moses. I live here in Old Crow. I  
26 was born and raised up here. I make my living off  
27 the land I live on. That is why I don't want the  
28 pipeline to be built at all. The people will change  
29 their way of living. Today we have a good life. The  
30 pipeline will spoil everything for the younger



G. Moses  
R. Charlie

1 children that are growing up today. What will we  
2 get from the pipeline? Nothing that will help us.

3 Also it will affect the caribou  
4 and many other animals. A compressor station that  
5 will be built along the line will scare the animals  
6 away. We won't see as many caribou as today. Suppose  
7 a camp of 800 men is near, Old Crow will be not like  
8 today. Some bad people will come to town and give the  
9 young teenagers drink, and that will be bad for the  
10 parents.

11 This land once belonged to our  
12 great, great grandfathers, so why do they want the  
13 pipeline to be built through our land? So once again  
14 I would like to say I don't want the pipeline to be  
15 built.

16 THE COMMISSIONER: Thank you  
17 very much, Mr. Moses. Could we keep your statement  
18 that you read, please? Thank you.

19 (STATEMENT OF GEORGIE MOSES MARKED EXHIBIT C-94)

20 THE COMMISSIONER: That state-  
21 ment of Mr. Moses will be marked as an exhibit and  
22 constitute a part of the permanent record of the  
23 proceedings of the Inquiry.

24 (WITNESS ASIDE)

25  
26 RANDY CHARLIE, sworn:

27 THE WITNESS: Mr. Berger, my  
28 name is Randy Charlie, and on behalf of the people  
29 of Old Crow. I am against the pipeline. I am against  
30 pipeline because it would damage our land, land, lakes



R. Charlie

1 and probably damage and kill most small animals that  
2 we use, like muskrats, fish, birds, etc. If we have  
3 a break or bust in the pipeline, the gas that's running  
4 through, it will kill trees and damage the land because  
5 I was working on a pipeline down south and we had a  
6 break, one small little break caused 20 acres --

7 THE COMMISSIONER: Where was  
8 that you were working down south?

9 A Rocky Mountain House.

10 Q In Alberta?

11 A Yes. 8-inch pipe.

12 Q 8-inch?

13 A Yes, 8-inch pipe.

14 Q And that pipe broke?

15 A It broke and the gas  
16 squirt out and killed about 20 acres of land, big  
17 trees. Pollution would be another problem. There  
18 will probably be oil spills and empty drums and leave  
19 other source of garbage behind because I work with a  
20 lot of oil companies and they always do that. It  
21 always occurs.

22 But Judge Berger, you know as  
23 much as I do how the native people down south are  
24 treated due to the pipeline, pushed on reserve. I  
25 myself do not want to see another down south. I mean  
26 by this is seeing us being brushed aside like down south,  
27 this is all I have to say.

28 THE COMMISSIONER: Well, thank  
29 you very much. We would like to keep your statement  
30 and have it marked as an exhibit to constitute part of





R. Charlie  
Miss H. Richter

1 the permanent record of the Inquiry. Thank you again.

2 (STATEMENT OF RANDY CHARLIE MARKED EXHIBIT C-95)

3 (WITNESS ASIDE)

4 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

5 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

6 THE COMMISSIONER: Ladies and  
7 gentlemen, we'll call the meeting together again.

8 MR. VEALE: Judge Berger,  
9 and now  
Herta Richter is back on the stand has two points to  
10 clarify her previous evidence.

11  
12 MISS HERTA RICHTER, resumed:

13 MR. VEALE: You had a comment  
14 to make on the surveys and the effect that the surveys  
15 had on the community. Do you want to complete that  
16 point?

17 A In my remark about the  
18 lack of violence now, although they are drinking as  
19 much and although there is some fighting going on, I'm  
20 not sure whether I mentioned the fact that Canadian  
21 Wildlife is no longer doing a survey here this year,  
22 and also Renewable Resources do not have a survey,  
23 no personnel in town.

24 Now I realize there is an  
25 archeological camp, but they are quite some distance  
26 away and the intrusion is not as great.

27 Q What effect has that  
28 had on the tension in the community?

29 A The archeological camp  
30 being some distance away has lessened the stress on



Miss H. Richter  
R. Sharpe

1 the camp. If they were right in town it probably would  
2 be the same as before, and people probably would be  
3 reacting, and I believe the reason that they would is  
4 because they are not just sure of the future. The  
5 stress, when you can do something about it, is much  
6 less than when you don't really know what the future  
7 holds for you and what you can do about it.

8 Q You were also going to  
9 make a comment about the number of people that are in  
10 town this very day with the Berger Inquiry.

11 A You can realize that your  
12 group here today is having an impact on us, and in a  
13 way this is an example of what a larger group entering  
14 our community might have upon us. However, the stress  
15 that you are causing us at this moment is only very  
16 temporary, and you being here and your purpose here  
17 is giving us hope for the future, and the fact that  
18 we are able to get up and speak to you and tell you  
19 what we are thinking is giving us hope, and therefore  
20 we are relieving our stress in this fashion.

21 THE COMMISSIONER: Thank you.

22 (WITNESS ASIDE)

23  
24 ROBERT SHARPE, sworn:

25 THE WITNESS: Judge Berger,  
26 I very much appreciate the opportunity of being able  
27 to speak before the Commission and I feel I have some  
28 points.

29 MR. VEALE: What's your  
30 name?



A      Oh, I'm sorry. My name is Bob Sharpe. I've asked Ron to prompt me because I'm not as good at this as many people before me. I am the school principal here. I have been for two years and will be this coming year. Prior to being the school principal here, I was the senior research assistant in the Stager Study, I worked in the community and was involved in construct research design in many other aspects, and prior to that was a regional planner and did an amount of work in developing local government in the Territories. Prior to that I was a school principal in Ross River for three years. That's another Yukon community.

I want to make two general points, and try to elaborate them, initially starting off with specific details and then put forward two generalizations for your consideration, because I feel they are of quite a bit of importance in the decision you make related to the Federal Government's influence over a pipeline, whether a pipeline should be built or not, and which route to adopt.

I'd like to preface these comments by saying that I really believe that your Commission Report is going to have a significant effect on these decisions, and it's in this thought that I and many other people in this town have taken part in this Commission as we have.

The first issue I want to raise is one dealing with economics. Over the last couple of years we've had many discussions about the





R. Sharpe

opportunities that Gas Arctic will bring, should either Route "A" or Route "B", the Northern Route or the route near Old Crow be built.

Let me give an illustration, have if I may. They said if their gas line comes near Old Crow, "We can provide gas to the community, reducing your costs for fuel heating, man hours, and so forth."

Now, this is only too frequently the kind of decision you see in government, which on the surface appears to be a generous and a well-thought-out economic scheme. But when one makes a closer analysis, it falls far short of that kind of thing.

Let me give you an illustration of this point, from my view as a school principal, and working in the Old Crow School with the people in Old Crow. Currently we're a wood-burner. I'm sure you must have noticed that as you walked by town, it's difficult to miss 350 cords sitting out in the lot. That supplies jobs to five men. Those men are maintenance crew, custodians, wood-stockers, builders, contractors, teachers, they do many things in the community. Should gas be brought into this community it would become a marginal decision as to whether or not we should stay with wood or go into gas, and if this school went to gas it would mean four men out of jobs. It would mean one man as a custodian in the strictest sense of the word, that means cleaning the floors, this type of stuff. This is only a very small part of the kinds of tasks these men now perform.





R. Sharpe

1 These four men all support large families. It would  
2 mean a loss to the community of about -- I'm not sure  
3 what it is, \$35 a cord at 150 cords a year, that much  
4 to local people. It's a seasonal kind of job. There  
5 are men who want and take advantage of it.

6 Right now we're just about on  
7 par with fuel oil. By my calculations I think we're  
8 beating the cost of fuel oil barged in or flown in.  
9 Should gas come, with the promises of Arctic Gas, much  
10 cheaper prices and so forth, this would mean those  
11 opportunities would go by the board.

12 Now, not only would that  
13 happen but this school is, in my view, a community  
14 school, it belongs to the people in town. The service  
15 personnel coming from outside, such as myself, support  
16 the community and work with the community. This is  
17 partly because of the fact that most of the people that  
18 work in the school are local people. A step that  
19 removes those people from the school is clearly a  
20 step towards making this <sup>a</sup>government school. A step  
21 towards a government school is another step towards  
22 fostering the kinds of difficulties we've heard about,  
23 education in communities, time and again.

24 Now, this explicit example  
25 leads me to the generalization I'd hoped to make, or  
26 I want to make. The generalization is this. The  
27 major economic developments profit the major  
28 economic centres. They have, first an inflationary,  
29 then a recessionary effect upon small isolated centres.  
30 It has the effect of really depressing the community



R. Sharpe

1 economically after a boom in prices.

2 I'd like to try to illustrate  
3 these points.

4 THE COMMISSIONER: Before you  
5 do that --

6 A Yes?

7 Q -- forgive me, but you  
8 said that you've been principal here for two years?

9 A Yes.

10 Q Two years. Before that  
11 you were senior research assistant to the --

12 A Stager study.

13 Q -- Stager Study --

14 A Yes.

15 Q -- in Old Crow, and be-  
16 fore that you said you were a town planner --

17 A Community regional  
18 planner.

19 Q -- community regional  
20 planner somewhere in the Yukon.

21 A Well, I did my -- I was  
22 doing individual research on local government and  
23 during those two years I was doing my Masters in  
24 the Community Regional Planning. There was a period  
25 of about ten months in which I worked in the Territory  
26 on a thesis which was on local government.

27 Q Which was what?

28 A A thesis on local  
29 government.

30 Q Oh, I see, so your



R. Sharpe

1 training, your academic training, forgive me for  
2 asking, was in community planning, was it?

3 A My academic training,  
4 first in engineering, then in recreation, then in  
5 education. It's sort of a mixed up affair. Then  
6 it most recently was in community and regional planning.

7 Q I see. Well, carry on.  
8 Forgive me for interrupting.

9 A Please do, because Ron  
10 knows that I am sort of talking off the top of my  
11 head and I would appreciate any kind of interjection.

12 MR. VEALE: You were going to  
13 develop an example of the inflationary and recessionary  
14 effects, and I believe you were going to talk about the  
15 airport.

16 A Let me get to that in a  
17 minute if I can, Ron. I don't want to miss that because  
18 it is another illustration of the thing.

19 I'd like to just sort of  
20 support this major proposition, this major concept  
21 with three or four other articles. A description by,  
22 I think it's Phillip Mathias, wrote a book called  
23 "Forced Growth" in which he describes a number of  
24 Dree programs which were essentially attempts to pour  
25 money into regional -- economically regionally despair  
26 areas, and he documents these disasters and points to  
27 the almost impossible task of trying to pour money or  
28 essentially equalize these disparities. What happens  
29 in a sense whenever these big projects go on -- and  
30 the pipeline is not just a big project but a colossal





R. Sharpe

1 one -- whenever these go on the net effect is deflation-  
2 ary in the region or recessionary in the region in  
3 which they are supposed to really provide the benefit.  
4 They are a dis-benefit as opposed to a benefit in both  
5 the short run and the long run.

6 This is pretty well documented  
7 in Dr. Douglas Webber's Ph.D. thesis in Berkley. He  
8 worked in the Peace River Regional District for a  
9 couple of years in Alberta, and Dree poured money into  
10 the Peace River District in an attempt to try to gener-  
11 ate activity in the small communities. The net effect  
12 of this was that it didn't generate activity in the  
13 smaller communities, it forced the prices up in small-  
14 er communities, it meant that local persons in small  
15 communities had less spending power than before, but  
16 the people who really profited were those in Peace  
17 River. He initially started this out as an essential  
18 place theory development, and found that these programs  
19 just weren't working, they weren't panning out.

20 Now, he documents this and  
21 generalizes this case, and I think the findings in his  
22 dissertation are really worth consideration because  
23 they point to what's happening and I think what will  
24 well happen with the development of a major pipeline.

25 Let me give you a couple of  
26 other illustrations of well-intended decisions. Some  
27 of this was privy information and I don't think that  
28 I'm disclosing anything -- well, I certainly feel I'm  
29 not disclosing anything that should not be disclosed.  
30 Ron asked a question about the airport. When I was



R. Sharpe

1 working on the Stager Study I had access to a number  
2 that related to  
3 of files' the development and building of this air-  
4 port.

5 First of all, as a school  
6 principal I'll state categorically, I object to the  
7 fact that our property post and our playground is  
8 staked out there on the gravel of the air strip.  
9 Now, mind you, there's a ditch between that. None of  
10 this has been cleared in terms of property and land  
11 use. This school ground was allocated and set aside  
12 by Treasury Board Minute for use of the school --

13 THE COMMISSIONER: The Treasury  
14 Board of Canada?

15 A Yes, and it has never  
16 been changed.

17 Q The airport's been built  
18 --

19 A Without any permission.  
20 The surveyors came out last year because of some disputes  
21 we had, and they put the pegs out there, in  
22 the gravel where the playground ends. You know,  
23 that's an aside from the airport issue in general.

24 What has happened -- this  
25 has been documented by a number of people already --  
26 people asked for a small airstrip here as an emergency  
27 facility. In this town, according to the emergency  
28 airstrip or northern airstrip program, it's a Class  
29 "D" category which was Twin Otter or in a crunch,  
30 DC-3 landing. I think it's 3,500 feet or something  
of that sort gravel strip.



1 Now, I'm not sure of the  
2 mechanics and I don't want to be cynical about them,  
3 decisions were made to build a bigger airport. Private  
4 decisions were clearly done because it's local employ-  
5 ment. We can bring these cats up and train men to do  
6 the job and we can provide a local source of income.  
7 I don't know what influence quite a bit of development  
8 had, the significant oil development in the Porcupine  
9 drainage area and the Crow Flats area had --

10 Q You mean the seismic?

11 A -- the seismic works,  
12 and the discussions and this was just the initial dis-  
13 cussions of the pipeline when the decision was made  
14 because it was a pretty snap decision, when the  
15 decision was made to re-classify this from an "D"  
16 strip to a "C" strip. Well, it was classified from  
17 a "C" strip to a "D" strip --

18 Q You just said --

19 A -- a "D" to a "C",  
20 which is an up-graded strip, I think it's 4,500 feet,  
21 I'm not exactly sure I have it offhand. O.K., what  
22 happened is you got an expansion to the airstrip. The  
23 Territorial Government and M.O.T. worked out an agree-  
24 ment in working and training and local employment and  
25 what in effect happened was well, you know we are  
26 pretty isolated, a beacon would be appreciated --

27 Q A beacon?

28 A A beacon. Then for  
29 some reason or other and without real knowledge of  
30 how, the issue snowballed and they had initially





R. Sharpe

1 agreed upon a "C" class strip, and they end up  
2 building a strip which if you count past the end of  
3 the lights it's over 6,000 feet. I think it's 5,600  
4 feet between the end lights. It's an "A" strip except  
5 it's not -- it doesn't have tarmac and we don't have  
6 a very fancy -- my apologies to Ethel Frost and  
7 Stephen Frost -- we don't have a very fancy control  
8 tower even though they might consider their office  
9 looks like one at times. We have ended up with an  
10 "A" strip which has, and as has been documented by  
11 many people, really had the effect of creating quite  
12 a few disturbances. From the town planning point of  
13 view it's certainly restricted the development of the  
14 housing. From the point of view of people using the  
15 country, it's provided a barrier.

16 I've been actively involved  
17 in skiing for a couple of years and it certainly  
18 has bisected that program in both a symbolic way and  
19 in a natural way.

20 In relation to these kinds  
21 of issues and the general point -- the general concept  
22 about how major economic development such as a pipeline  
23 benefit -- well, they benefit Toronto, Montreal,  
24 the southern triangle and provide dis-benefits to this  
25 region, I'd like to pose a few questions to Gas Arctic.

26 Gas Arctic has spent quite  
27 a bit of effort, time and money on trying to figure  
28 out ways in which to minimize environmental damages.  
29 I have seen only marginal attempts and they are  
30 represented by the example I gave you of piping gas





R. Sharpe

1 into communities, at overcoming some of the economic  
2 dis-benefits. The case I would like to make is that  
3 -- and maybe I can use the Commission as an illustra-  
4 tion for this -- you'll be glad to know that since  
5 your arrival the price of sandwiches has almost  
6 doubled, you know, and if this is only 30 people  
7 I'd hate to think that extrapolated 800 people, because  
8 that means these sandwiches are going to cost over  
9 \$15. That's too much for me, I'm afraid.

10 O.K. The questions that I'd  
11 like to pose to Gas Arctic are essentially these:  
12 What does Gas Arctic intend to do to offset both  
13 specific and general economic dis-benefits that would  
14 occur in this region? Now these are not as clearly  
15 documented through a testing situation as say, for  
16 example, disturbance experience and caribou migration.  
17 But they are documented in an academic sense, and I  
18 think they tend to be validated after the fact and  
19 by that time the commitment's been made and the money's  
20 been by the boards. The question I have -- the money's  
21 gone by the boards -- the question I have for Arctic  
22 Gas is what do they do to tend to offset these things?

23 The second question, are they  
24 willing to guarantee for a period which extends beyond  
25 the life of the pipeline things like constant rate  
26 freight into this community? I would like to suggest  
27 that this could apply to all the communities that are  
28 going to be affected by this pipeline if the pipeline  
29 is built. Are they willing to guarantee and subsidize  
30 -- because I would claim the profit they're making in



R. Sharpe

and the building of it  
the south allows them' obliges them this responsibility, are they willing to guarantee us an equitable price on our food and on our goods that we buy in the community? Equitable say with Whitehorse or probably Edmonton.

I would argue that just as the price of sandwiches have gone up, the price of many goods go up with this kind of use, and I think Gas Arctic has a very clear responsibility to participate in equalizing these kind of things if the pipeline goes through.

Now, I sort of separated economic from social issues, and I really shouldn't have done that because in fact they are inseparable, and I know in academic scenes they're separated primarily for convenience. But I'd like to get on with a wider range of issues that I'd like to talk about, and I'd like to spend a minute talking again as a person who works in the school with many people -- I should probably preface this comment by saying a school principal can work in many different ways and I'm glad to see the new education ordinance has made it the responsibility of the School Committee to accept or reject the school principal. I don't know if this is much of a guard against the kind of thing that Father Mouchet talked about, and I really concur with what Father Mouchet says, that both the sensitivity of people in this community and the influence of people in the service sector are open to clash, and it's a sensitive kind of issue.



R. Sharpe

1 I'd like to talk a bit about  
2 the school programs and describe some of the things that  
3 have gone on here. Quite a few things have already  
4 been described, and describe the format in which I  
5 sort of feel I've been given a mandate by the commun-  
6 ity to administer the school. You know, we're a small  
7 place and it's not a real formal kind of thing, when a guy  
8 has an idea he just talks about it with somebody and  
9 we have it out, you talk about it and you sort of air  
10 issues and work things out that way.

11 There are many local programs  
12 in the school. People have asked -- not only the  
13 School Committee, but the School Committee really  
14 represents because they talk with tremendous numbers  
15 of people about this -- the whole town, I think, and  
16 they said, "Our children want or we want our children  
17 to have the academic option-open to them, so if they  
18 wanted, they could go on through university or  
19 whatever; but we don't want this at the cost of losing  
20 our life, our culture, our skills, our traditions, our  
21 language."

22 So what we've done in this  
23 school is said, "O.K., I mean that's not an impossible  
24 kind of an arrangement by any means of the imagination."

25 We deal with those basic  
26 skills that are required to obtain the academic's  
27 course, and instead of using the -- or transposing the  
28 music curriculum, the art curriculum, there's dozens of  
29 examples because our schools are not really as hard-  
30 core as maybe suggested, we replaced all of those





R. Sharpe

1 programs with local programs. So I'm inclined to feel  
2 -- this almost sounds like tooting your own horn, I  
3 guess -- but I'm inclined to feel we have a very good  
4 school here, and it's not really that, I'm tooting the  
5 horn of the community because they are the people who  
6 made it that way.

7 The children, I think, get a  
8 pretty firm academic training, and I know very well that  
9 they get a good local training.

10 Let me describe some of the  
11 local programs. Charlie Peter Charlie talked a bit  
12 about the program he teaches, and my regret is that I  
13 can't go to every one of Charlie's classes, and I'm  
14 sure everyone of the kids feel this. In fact I wish I  
15 could get the same kind of attention and interest in  
16 the academic programs as Charlie gets in his, or  
17 Alfred gets in his, or Abraham in the ones he was  
18 teaching, or Lazarus in the ones he taught in the  
19 spring -- the fall, I should say, or any of the people  
20 who teach from town.

21 Charlie teaches a course in  
22 the written language of Loucheux, and teaches how to  
23 write his language. He does so, as he described,  
24 writing on the board, and he also does so by relating  
25 many of these words <sup>he uses</sup> by telling stories, and what Charlie  
26 does is relates the oral history of the people of Old  
27 Crow and it's an immensely rich set of traditions,  
28 stories and history that I certainly can't convey.  
29 You know, it becomes an emotional kind of thing and  
30 I am sure that I speak for not only myself but all the



R. Sharpe

1 students that sit there and listen. I know for a fact  
2 I do, because they say, "Let's get over this stuff  
3 and hear another story, Charlie," you know. This is  
4 the most frequent comment. It's a very important  
5 element to the school program.

6 To balance that part of the  
7 language program off, Charlie was fortunate enough to  
8 be able to get to a linguistic course in Fort Yukon  
9 last year and came back with some suggestions, some  
10 advice with the assistance of John Miterall, so we  
11 sort of revamped the program a little bit and Elizabeth  
12 Kaye teaches oral Loucheux Monday, Wednesday, and Fri-  
13 day afternoons, and she teaches small groups of chil-  
14 dren and it's an exceptionally good program, I would  
15 think, and it's my estimate that many of the children  
16 have lost much of their language. Many still speak  
17 Loucheux well. It's my guess that in a couple of  
18 years every child could go to a community meeting and  
19 understand without a translator. Whether or not they  
20 will speak is another issue altogether because it's  
21 very difficult for a person to rise and present a point.

22 Alfred Charlie teaches two  
23 courses in the school. He teaches one related to  
24 archeology, using what you see at the museum, describ-  
25 ing the history -- now I should probably say and I'm  
26 sure that many of the people working in the archeology  
27 program would really reinforce this,  
28 archeology in many southern museums tends to be separa-  
29 ted from the people living today in many other centres.  
30 That's not the case in Old Crow, in my opinion. It's



R. Sharpe

1 part of a living history and it's identifiable. I  
2 don't know if you've had the opportunity to see some  
3 of the old photographs we have. They're not on display,  
4 they're for the museum. The museum is the town museum.  
5 It's just staged in the school temporarily until a  
6 building is acquired for the museum, it's like a Catch-22,  
7 you can't get a museum without artifacts and you can't  
8 get artifacts without a museum, so we volunteered the  
9 school and it's a collection spot. Alfred has used  
10 these articles, and he also teaches a series of skills  
11 that boys would acquire were they still living in the  
12 bush with their parents in Johnson Village, Whitestone,  
13 or wherever, so that those things -- and I regret I  
14 don't have the key for the case -- things like the lierok(?  
15 and the crooked knife and the awls and those things  
16 you see in the display case are made by the children,  
17 and this was initiated to offset a program that Alice  
18 Frost had been doing for a few years, and before her,  
19 Ellen Bruce. This is a beading and sewing program  
20 with the girls. There was something missing in the  
21 boys' program and Alfred started this out. I know he  
22 feels, as do I and do all the boys, that it's been a  
23 tremendous success. It's fit in beautifully and  
24 corresponds exactly with the regular shop programs they  
25 have in the south. Does it make a difference whether  
26 the square holes you make in a piece of board goes  
27 into a book end or goes into a sleigh? I would argue  
28 it doesn't. The skill you're teaching is essentially  
29 the same.

I should mention that many





R. Sharpe

1 people have been teaching. Abraham Peter taught last  
2 year, and he taught the archeology course. Abraham  
3 had other commitments this year. Lazarus taught this  
4 in the fall and just found himself too busy with it.  
5 He was building sleighs and working on other issues,  
6 so Alfred took the job, and all these people have done  
7 not commendable jobs -- well, you know, who am I to commend  
8 really, you know they're doing the jobs that they  
9 really see necessary to do in their community.

10 Stephen has shown kids how  
11 to skin things at times. Pete Lord has taken kids out  
12 fishing, a fall program where the kids go down and  
13 learn about nets and all get their hands gummed  
14 up doing salmon. The museum -- by the way, this  
15 belongs to the community, it's not mine so  
16 I can't submit it for submission, but I'd like to draw  
17 your attention to this book, I don't know if you've  
18 "Athapascans,  
19 seen it, "Strangers in the North". This for Alfred has been  
20 really a guide book, in a sense, because many, many  
21 of the things in here come from this country and many  
22 things are still in use. The museum, as I said, is  
23 part of the living history and is still very much in  
24 use in this community.

25 Now, the reason I talked about  
26 these is to make a general statement which I think is  
27 of vital importance. Many people talked about these  
28 things before me. All of these attempts, all of these  
29 programs represent not a reaction to a pipeline, not  
30 an attempt to say, "No, we don't want something," but  
they represent a clear view in the minds of the people





R. Sharpe

1 in Old Crow of what they want for their children and  
2 where they want their community to go. That represents  
3 a philosophy of being, a direction, a sense of  
4 purpose, an identity, and that's what I think the people  
5 of Old Crow <sup>really</sup> have, the fact that they can make so  
6 explicit the kind of things they want for their children  
7 in their school, I think is something they can be  
8 tremendously proud of.

9 This brings me to the second  
10 generalization I wanted to make. This is in relation  
11 to the pipeline. Many people have talked about it.  
12 They get to a hearing in Old Crow and speak out in  
13 favor of the pipeline and many people have given  
14 arguments as to why they don't want the pipeline near  
15 here. All people have. It, in my view, stems from  
16 the fact that this kind of development -- pipeline  
17 development -- is viewed in a symbolic way. It represents  
18 something. Some guys have said to me, "Well, the  
19 Mackenzie Zoo in Inuvik is a nice place to visit but I  
20 wouldn't want one in my town." You know, it's a laugh  
21 to go in there but the laugh stops short when you start  
22 looking at the social ills.

23 What the pipeline represents  
24 is an implantation of all of those southern social  
25 and environmental ills, and I think the people are  
26 truly convinced, as am I, that if a pipeline were  
27 built through this country, that it would alter unrec-  
28 ognizably and destroy many of the things that people  
29 consider and cherish, consider as valuable to themselves  
30 and cherish.



R. Sharpe

I'd like to try to elaborate on this a bit, if I can, because I think this is probably the most crucial issue of all. It represents within the people's mind, I feel -- and I must admit within my mind as well -- a symbol of many things to come, that are unpleasant. As I said, people in the school programs designated where they want to go for their children, and this isn't in reaction to the question of "Do you or don't you want a pipeline?" But it's not a reaction at all, it's in anticipation of things to come and what they'd like to see for their youth.

When a project becomes symbolized in this fashion, the building of the project does in fact or will in fact fulfill those expectations. It's like a self-filling prophesy, but on a society level. Its' social and environmental ills they cause will be expected, will be anticipated, and because of those things they will occur.

Lorraine Netro brought the point out a while earlier, she said, "You know, it's going to mess up the country. Who's going to bother to go out there?"

THE COMMISSIONER: You said "It's going to mess up the country"? What did you say then?

A It's going to mess up the country so who's going to bother going out there? That's the essence, I believe, anyhow, she said, and that's been said by many people. We've heard many people say, "Don't tell me the pipeline's not going



R. Sharpe

1 to break." I mean we've heard these kinds of promises  
2 before. We've heard many people say these kinds of  
3 things. A sincere conviction, I really feel the people  
4 are sincerely convicted of this and I am inclined to  
5 agree with their conviction that many of these ills  
6 will occur, will in fact result in the kinds of alien-  
7 ation from the environment that people are regretting  
8 and are concerned about. You know, we can have wildlife  
9 biologists tell us that there are only going to be  
10 marginal effects upon the caribou migration if the  
11 pipeline is built. Well, that's like saying, "The  
12 pipeline is not going to break." And for all practical  
13 purposes, <sup>if</sup> that pipeline is built it will, from the view-  
14 point of the people in this country, undeniably ruin  
15 the caribou herd. What value is the herd if it cannot  
16 be part of the society as it has been in the past?

17 Lorraine said people aren't  
18 going to bother going out, so it's just going to mean  
19 that people aren't going to bother going out, I think.  
20 So that has to be part of, I think, a considered  
21 judgment. It's an element of no small importance.  
22 Whether or not the environmentalists say something is  
23 going to happen, whether or not the engineers say some-  
24 thing is going to happen, if people are sincerely  
25 convinced and fear that things will happen, then for  
26 all practical purposes they may as well happen, because  
27 those will become self-fulfilling prophecies if they're con-  
28 vinced the Flats will be ruined, and the decision to  
29 go to the Flats and rat in the springtime becomes a  
30 decision to say, "What's the sense? It's been ruined."





Those are the kinds of costs that I would argue Arctic Gas has not addressed.

By the way, if I submit this as an exhibit, can I get my copy back? It's the only one I have.

A I'd like to just point out the first three questions. I sat down with about 20 people in Old Crow and we talked about how best we could go about surveying the opinions of what impact the pipeline would have upon the community -- opinions, attitudes, values, fears, concerns, whatever. These people -- these were all people from town who sat down and they discussed the kinds of issues that they'd like to have aired. I should preface this comment by saying this was two years ago or a little



R. Sharpe

1 more than two years ago now.

2 The first question we asked  
3 on the opinion survey was: "How do you feel about a  
4 pipeline coming near Old Crow?"

5 The second one was: "How do  
6 you feel about the coastal route?"

7 The third question was: "How  
8 do you feel about the pipeline at all?"

9 You know, I should also pre-  
10 face the responses that I got by saying this as well,  
11 that people in Old Crow are quiet-natured people and  
12 I think that's been borne out at the hearings. Many  
13 people have very, very strong and very, very, I'd  
14 say almost bitter feelings -- no, I wouldn't say  
15 "bitter", I'd say very strong, intense feelings about  
16 the way they feel about these issues.

17 THE COMMISSIONER: One man  
18 said that he didn't wish to say any more because he  
19 would become angry if he spoke further.

20 A That's a fine illustration  
21 of the point I'm trying to make, is that people don't  
22 like to speak in harsh words. They don't like to  
23 cause bad friends, and I can respect that as part  
24 of the living in the community. So that in this  
25 questionnaire, "Give a range of, " this is pretty  
26 typical of many questionnaires, "strongly in favor,  
27 in favor, indifferent, against, strongly opposed."  
28 When a person put down "strongly opposed", then it  
29 really carries a much stronger stress than the same  
30 kind of questionnaire done in a southern urban



R. Sharpe

1 environment would carry.

2 Well, in the first response  
3 about their feelings about a pipeline near Old Crow,  
4 there's no question about that. It was clearly consoli-  
5 dated over in the "Definitely not" category. About  
6 90-95% of the people -- one person didn't care and  
7 three said, "O.K." Nobody said, "Very good". 24 said  
8 "No," and 45 said "Definitely not." These were the  
9 adults in town. These were done, by the way, by people  
10 in town, by most of the people, 10 or 12 people who  
11 have spoken over the last three days to you.

12 We asked how they felt about  
13 a coastal route. Four said "Very good". 30 said  
14 "O.K." 24 said, "Don't care." 11 said, "No." 4  
15 said "Definitely not." Now if you read that question  
16 independently, it sounds, well, "Yes, we can go  
17 the coastal route."

18 If you look at the last  
19 question about how do you feel about a pipeline at  
20 all? Zero for "Very good." 14 for "O.K." 14 for  
21 "Don't care." 27, "No," and 18, "Definitely not,"  
22 which is a scheme in other directions saying, "We  
23 don't want a pipeline at all."

24 What you're essentially asking  
25 is an issue that cannot be compromised on. It's like  
26 -- I'm trying to think of an analogy -- like being  
27 partly pregnant, you can't be partly pregnant, either  
28 you are or you're not. Well, O.K., it's like, "Are  
29 we going to get partly damaged by this pipeline or  
30 not?" We don't get partly damaged by it; if it comes





R. Sharpe

1 this way it's going to ruin things and that's the view  
2 people have. If it goes the other way, then will there  
3 be minimal damage? But when you ask the last question,  
4 you say, "Would you like to have this happen to the  
5 guys in McPherson?" Nobody wants to cause bad friends.  
6 A lot of people are related across those lines. That  
7 alternative isn't palatable at all either. It has a  
8 bad taste about it, not as bad as having the taste of  
9 having your own future destroyed but it's clearly not  
10 a very pleasant taste as well. It's like the second of  
11 bad choices, you know, the lesser of two evils.

12 O.K., the questions I have to  
13 ask Arctic Gas in relation to this category are those  
14 related to their willingness to bear part of the  
15 social costs. Now, how do you bear part of the social  
16 costs of a condition which may place upon people  
17 utterly devastating kinds of conditions, which people  
18 themselves view as devastating. They lose issues which  
19 are in soft language, things like identity which, you  
20 know, count for so much. Our systems of social  
21 accounting in the south have never been able to weigh  
22 these issues out, and they always shrug their shoulders.  
23 What costs -- and this is a question I could direct  
24 to Arctic Gas -- what part of the costs are they will-  
25 ing to bear? I've seen nothing said by them about  
26 this. I don't think there are any costs you can bear  
27 for breakdown offamilies for -- let me make an interjection  
28 here, if I may.

29 When I lived in Ross River  
30 -- as I said, I was the school principal there -- it





R. Sharpe

There are certain kinds of costs that I think the government will be expected to bear which I feel Gas Arctic should clearly bear. If there are -- and these are only real weak sisters to leaving the condition undisturbed, leaving the community as it is, I think they should bear the costs of any increase in social costs that may occur. I think they should be confronted with the issue of -- you see, I don't know how to phrase this effectively or put it in nuts and bolts but there are certain kinds of social costs. Some cannot be equated in dollars, it's impossible. Some can be equated in dollars. Those Arctic Gas should very clearly be responsible for, and I'd like to know in the question -- this is a round-about way of asking -- whether they are willing to be accountable for those, be held accountable for those? There are other costs which cannot be put into dollar



R. Sharpe

1 form. Some may be educational I don't know, because  
2 if it represents what happened to Ross River, then I  
3 don't know however you bear those costs. How does a  
4 person bear the cost of a marital breakdown? You  
5 know, I don't know how you do this.

6 I think clearly a decision  
7 can be made and this can apply, I feel, to all of the  
8 Mackenzie communities. I feel that Arctic Gas should  
9 be held accountable for those kinds of decisions, and  
10 for not only sharing but supporting those costs. The  
11 places that profit, as I said earlier, are Toronto and  
12 the eastern triangle, really. The places that in the  
13 long run gain the dis-benefits is the north, I think.

14 I'll give you another illus-  
15 tration, if I can. There's been some discussion of  
16 employment opportunities. Anvil Mine was given sort  
17 of a free ticket to do what they wanted, this was  
18 during the early phase of the northern development  
19 boom. There were no hearings about Anvil Mines. There  
20 was some initial contractual agreement between the  
21 Federal Government and the Anvil Mining Corporation  
22 to employ so many native people from the district.  
23 You know, I don't know if there's one guy working,  
24 I know there was a guy working a while ago from Ross  
25 River in the mine but I'll give you an illustration of  
26 the kind of job he got. First of all, the contract  
27 was to employ first of all in the first year of opera-  
28 tion 20%, then another 25%, then 30%, then 40% of the  
29 men were supposed to be employed from the local  
30 population. First of all, there wasn't that many men



R. Sharpe

1 in the job market, in the market, you know, that were  
2 employable. Secondly, even if all those men who were  
3 employable, you know, were there, they were almost none that  
4 were interested in this kind of thing. All you had to do  
5 was have one or two guys come back with the kind of  
6 thing that Roger Allen said today, and I'll give you  
7 an illustration.

8 Jimmie Atkinson got a job  
9 at Anvil Mines. His job was standing on the -- beside  
10 the coal conveyor belt scraping his hand across the  
11 thing about every 30 seconds, lifting off the chunks of  
12 metal that the electro magnet was picking up out of  
13 the coal. He stuck it out much longer than I would,  
14 I think he worked a month and a half at it, and then  
15 after coughing up black mucous all the time, he started  
16 to realize it just wasn't much good for him and he wan-  
17 ted to get out of the scene.

18 George Miller, I'm not sure  
19 if he has testified before the Commission or not, worked  
20 in McPherson for a while, was asked to look into the  
21 issue of why more people from Ross River didn't work  
22 in this setting, and there is a report on this and I'm  
23 not sure if it's a privy report with Indian Affairs,  
24 and he said that, the essence of the report, he said,  
25 "People just aren't interested in this kind of thing.  
26 You're not offering a sensible alternative."

27 You know, I can't see first of  
28 all the people getting many jobs with the pipeline. I  
29 can't see anything but economic dis-benefits and social  
30 dis-benefits. No, maybe I've stated the case too





R. Sharpe

1 strongly because clearly there will be some marginal  
2 benefit but in the long run, I think, those are  
3 certainly outweighed by dis-benefits.

4 Is that the chop-off sign?

5 MR. VEALE: No, not the chop-  
6 off sign.

7 THE COMMISSIONER: No, carry  
8 on, Mr. Sharpe. Don't feel that anyone is pressing  
9 you.

10 A The mind will only take  
11 what the seat bears, and I'm afraid I'm just about  
12 worn out at this end. Do you have a question, Ron?

13  
14 MR. VEALE: Yes, I was just  
15 going to direct you toward the Stager Report and poss-  
16 ibly the map, you were going to make some comments on  
17 those.

18 A Oh yes, thanks.

19 Charlie described the map and  
20 the map is an exhibit now, and I wanted to say one  
21 thing about the way the map was drawn up. It was an  
22 initial thought of the group that were doing the survey  
23 that there has been a collapse in the knowledge of  
24 the country. So what we did, we asked for the older  
25 people representing that we ask people who knew differ-  
26 ent areas of the country, and then we asked people  
27 to say, "O.K., you sit down with us and go through  
28 it and draw a map," and we said, "O.K., we'll -- is  
29 there a map name to the place, geographic branches,  
30 geographic place names, Federal Government Departments,"



R. Sharpe

1 I'm not sure what it is anyhow, have placed on the  
2 map, and we said, "What's your own name for it?"

3 We sat down with the four  
4 older people listed there -- I should qualify  
5 "older" because there are a few guys who aren't so  
6 old, I could include Neil in that but I'm sure that  
7 Charlie Peter and Pete will get me for this later on,  
8 but people who had lived in the country and trapped  
9 extensively. They identified -- and this is quoted  
10 in the map -- a tremendous number of those places, I  
11 think, and you know they could have gone on at great  
12 length but we'd asked for major or places of signi-  
13 ficance that they thought were of significance. Then  
14 quite independently on a blank sheet we asked for  
15 younger people to do this, the same family groups, I  
16 think, and we had thought that the four younger people  
17 would know considerably less, and well, we were quite  
18 shocked. The four younger people knew essentially  
19 the same places. There was some difference, you know,  
20 but 95% of the places were the same, or 90% of the  
21 places, something of that sort. But about 5% of  
22 the places they sketched were different places, or  
23 different places of importance than the older people.

24 The implication from this  
25 was very clearly that people in Old Crow have not  
26 given up their interests in land, that all these young  
27 people whether they'd been there or not -- and many  
28 have been there -- are very familiar with the country.  
29 This speaks of the commitment again, the commitment the  
30 people have to the land and their real sincere interest



R. Sharpe

1 in the land. You know, it's not a response to a  
2 question, "Do you want a pipeline?" It's clearly  
3 something that happened, has been happening within  
4 the process of the community for some time.

5 MR. VEALE: Did you want to  
6 elaborate on the Stager Report at all?

7 A Well, you know, I think  
8 Father's comment by saying it was a good catalogue,  
9 it's a fair representation. What it really failed to do  
10 is make some anticipated projections. I had sort of  
11 hoped to, in some generalized way, fill in some  
12 directions I think the report should have gone. Now  
13 mind you, you know, the opportunity of listening to  
14 people the last couple of years has filled in a great  
15 deal that was missed and has provided a substance the  
16 report didn't really have, in terms of anticipating  
17 and in terms of representing those things that Father  
18 talked about when he talked about sort of the charac-  
19 ter in the role of a family, the cohesion of a family,  
20 how that works in a community, the basic rules that  
21 people abide by here. It didn't talk about those  
22 issues.

23 Maybe I could go on with  
24 another aside. People in this community have what I  
25 would consider quite an exceptional form of government.  
26 I maybe getting myself into Dutch, not with the commun-  
27 ity in this case but with the Department of Local  
28 Government, but I'll run the risk.

29 Decisions are made. I had  
30 the opportunity to read through about 25 years of





R. Sharpe

Minutes of the Band Meetings, and it was very interesting the way decisions were made here. Almost all the decisions are consensus decisions. Everybody agrees. That's not saying there's not debate, discussion, but generally if there's a debate or discussion the question is not called and people talk about it a while longer until everybody agrees on something and they go ahead and do it. In my view, and it still is a process that's in operation, I think to this day, in my view it's unique. It represents community government where everyone in some way or another has a say in what goes on in the process of governing the community's affairs. The Department of Local Government a little while ago wanted to discuss the possibility of instituting an L.I.D., which is a local improvement district which is a three-body elected member -- this is what I'd written a thesis on a while ago, objecting to this kind of one form of government for communities that were so different -- and there was some discussion about establishing an L.I.D. in Old Crow and the people here rejected it on the grounds that they had a functioning form of government as it was now. But it's these kind of -- again it's a Catch-22 thing -- if you participate in an L.I.D., and this is so much the case for Old Crow as it is for any other community -- if you participate in the L.I.D. then you're promised great things, like you're promised opportunities to supply your community services, you're provided -- you know, I'll give you an example. I think in Teslin, it's another community in the





R. Sharpe

1 Territory, the cost of servicing the community went  
2 from about \$2,000 a year to \$25,000 a year when it  
3 became an L.I.D.

4 So there are some distinct  
5 disadvantages. There is pressure to change, constant  
6 pressure outside, constant pressure from the communities  
7 to change the character of the school, whatever; but  
8 I'm inclined to feel that people here are quite  
9 strong on this issue, the School Committee is strong  
10 on this issue, so you know, we're able to stay within  
11 the framework we described.

12 MR. VEALE: You also have  
13 some articles there, stories that were comments on  
14 the pipeline that were written by children in the  
15 school.

16 A Well, you know, any  
17 teacher, I think, takes advantage of topical things,  
18 and I asked the students in my classroom -- and I'd  
19 like to underscore the fact that I didn't prompt one  
20 way or another, and there's no prompting necessary in  
21 this case. I asked all students to --

22 THE COMMISSIONER: Well, had  
23 it been necessary, it wouldn't have been forthcoming.

24 A That's exactly the  
25 case. I asked all the students to write an essay on  
26 how they felt about the pipeline, and this was part  
27 of an English exercise and I just spent a while  
28 thumbing through the books a while ago finding these,  
29 and here are some. This was written by Margaret Lord,  
30 and again an objection. There was consensus on  
the issue about not having a pipeline.



R. Sharpe

1 "I wouldn't want the pipeline  
2 to come through because it affects the animals we eat,  
3 and if pipe ever bust, it would spoil the animals'  
4 food and water, and also spoil our water. It would  
5 spoil all the rats because that's what the people  
6 make their living on in the spring. They use the fur  
7 for money. It would spoil all around our country and  
8 the people wouldn't like it if it did bust. The son  
9 of a family would probably say he's going to his own  
10 dad's place, and his dad would like him to because he  
11 is born in the country, and he would like his son to  
12 be raised up like him. The same with the mother,  
13 she will probably want the same with her daughter.  
14 It would also spoil the fish in the water when all  
15 the gas gets into the water if the pipeline ever  
16 bust. And if a match was lit, there would be an  
17 explosion, a very big forest fire. They are afraid  
18 to put it across rivers because somebody might shoot  
19 a bullet through it."

20 I won't read on to Kontiki,  
21 that's another thing altogether.

22 "They are afraid to put the pipeline across  
23 the river because somebody might shoot a  
24 bullet through it. It also might affect  
25 the people's feelings because some might  
26 want it and some might not want it to go through. If it  
27 busts the gas will get mixed up with every-  
28 thing around our land. The food and the water  
29 will not taste like it was, or even if we  
30 killed an animal to eat, it still won't



R. Sharpe

1 taste the same because the animals probably  
2 drank the gas, or ate something that the gas  
3 soaked through. People do not want it to  
4 go through, maybe because they were raised up  
5 on the land and they don't want nobody to  
6 touch it because they want their children  
7 to be raised up, and then their children, and  
8 so on. They probably want the old days to go  
9 on and on. But it will never go on because  
10 liquor is brought into this world now nowa-  
11 days. They wouldn't want their food or water  
12 to spoil just because of the pipeline. They  
13 also wouldn't want their land to burn down  
14 if it ever burst. The gas would come flowing  
15 down the creeks and streams and down the rivers  
16 and all, soon it would be in the towns' rivers.  
17 People would be so mad, they might shoot a hole  
18 through the pipe. They would break it up by  
19 their --"

20 Sorry.

21 "They were brought up by their great grandfathers  
22 and their grandmothers long ago and they  
23 wouldn't want the white man to take their  
24 land away from them now."

25 You know, I am not reading the grammar corrections  
26 that I made in the article. I'm trying to leave it  
27 intact so -- this is William Josie's.

28 "The pipeline. If the pipeline break it  
29 could kill everything around it like the  
30 plants, animals and people. The pipeline





R. Sharpe

might or might not spoil the town people coming from work and drinking families might split, children with no home, people be leaving town. If they put the pipeline into the lake they could drain the lake. They take the moss from the sides of the lake out and the pipeline lay therefor five years, they will drain the lake. The gas could poison the water and kill the fish. They don't want it on the river because people might shoot it, and if they put it under, the cold gas could froze the ground and the ground would freeze the bottom of the river, it would freez on the top and it would just be freeze,"

sorry,

"it would just freeze and hold the river.

I'm not in favor of the pipeline."

I'm not the one who selected these, by the way. I just asked four students in my classroom to select what they thought were good articles. They've all done these. This is Carl Charlie's -- no, hold it a second, this book is falling apart. This is Donna Frost's.

"Some people don't want the pipeline around here and some do want it. Because it will spoil Crow Flats in different ways. If the pipeline leaks out gas, it may catch fire then, or the animals might die off by eating the grass and drinking the water because



R. Sharpe

1 maybe the gas from the pipeline goes into  
2 the lakes and drips into the grass, then  
3 the people probably wouldn't get the caribou  
4 or moose. I wouldn't say 'Yes' if they put a  
5 pipeline in. It would just spoil everything.  
6 It will change people's attitudes because  
7 they might not get lots of rats."

8 Carl Charlie's.

9 "I do not want the pipeline to go through  
10 Crow Flats because it will damage the land  
11 and spill oil on the ground and on the plants  
12 that are there. The animals  
13 will eat the plants and die. If they blow  
14 up some dynamite in the lakes, it will kill  
15 off all the rats that are there. So they  
16 take all of the moss from the land and will  
17 melt the permafrost and the lakes will drain  
18 out. And if lightning strikes the pipeline  
19 it will cause an explosion and forest fire.  
20 And if there are ducks on the lakes that  
21 they are going to blow up,"

22 that's what I said in the sentence, it wasn't clear,  
23 "and the white men want our land if they  
24 spoil it we would not want to go back and  
25 if the pipeline breaks and the gas will spill  
26 and if the wind blows this way, it will come  
27 down, it might poison the people and will  
28 also spoil the land."

29 Do you want me to carry on? There are two more, a  
30 few more.



R. Sharpe

1 THE COMMISSIONER: Carry on,  
2 would you? These are opinions that are just as worth  
3 hearing as those of the <sup>older</sup> people who have spoken.

4 A This is Eileen Kaye's.

5 "I don't want the pipeline around the Crow Flats  
6 area because we don't want to go hungry. Some  
7 people go out to Crow Flats in the springtime  
8 for rats and caribou. If they put the pipeline  
9 around Crow Flats area, some people wouldn't  
10 like it, but some people might like it. But  
11 the old people want it around Crow Flats area  
12 because they don't want to go hungry. But if  
13 they put it up, people around <sup>here</sup> would even get  
14 fish around Porcupine River. If they put the  
15 pipeline up, all the animals will go away, then  
16 we wouldn't have anything to eat but canned stuff.  
17 The old people don't like the canned stuff.  
18 The old people live on caribou, moose, fish  
19 for a long time. Everybody is against the  
20 pipeline. They will spoil our country. When  
21 we were small children we used to go out to  
22 Crow Flats with our parents, we learn lots  
23 from them. We learn setting traps. If the  
24 pipeline bursts then the wind comes it will poison  
25 this town. Long ago one man chase all the white  
26 men out of this country. Since that time they  
27 never came back."

28 This has reference to Corporal Perkin, the Crow Flats  
29 trapper.

30 This is Richard Charlie's.



R. Sharpe

1 "I don't want the pipeline to come through  
2 Crow Flats because if the pipe leaks the gas  
3 will go onto the ground and spoil all the  
4 plants. If the grass grows with the gas in it  
5 and if there are any kinds of animals eat  
6 it, if any kinds of animals eat the grass  
7 they will die. When they are putting the  
8 pipeline through Crow Flats, they will move  
9 some of the moss away from the lakes and after  
10 about a year all the frozen ground will thaw  
11 out and the ground go down. It will make a  
12 big ditch and all the water in the lakes would  
13 drain until the lake is dry. When the pipe  
14 leak gas, it will poison the creek water.  
15 When the creek water gets to Crow River, it  
16 will spoil the water and all the fish will  
17 start to die off. After the pipeline goes  
18 through the people might change their minds  
19 about going to Crow Flats because the price  
20 of stuff might go up. If they buy food and  
21 went to Crow Flats, they might not get enough  
22 rats to pay their bill. They might also want  
23 to leave Old Crow."

24 This is Danny Kassie's.

25 "The pipeline could affect the hunting and  
26 trapping grounds if the pipeline goes through  
27 our country, the caribou won't come near it. We  
28 need our country for trapping and hunting.  
29 If the pipe goes through here the pipe might  
30 break and the gas might run all over the moss





R. Sharpe

1 and go into the water, and the fish will die  
2 off. We get muskrats from Crow Flats. We go  
3 out there and learn to set our traps. After  
4 we get muskrats we feel happy. If they cut  
5 the trail for the pipeline, there will be lots  
6 of machines around and even when the pipeline  
7 comes through, there will still be lots of  
8 machines. People will come and spoil our  
9 country. Long ago a man chased the white man  
10 out of this country. Since this, there were  
11 no white men trapping. If the oil spill on  
12 the ground, grass will grow through the oil,  
13 it's good to take the moss away, then the lakes  
14 would cave in. When we were small we used  
15 to go to Crow Flats with our mother, and since  
16 then we learned from them. The old people here  
17 now say that they used to live on fish and  
18 caribou, there was no grub; but now they have  
19 grub and they do some trapping for money, and  
20 that's how they earn their living. If the  
21 oil spilled on the ground it might catch on  
22 fire and spoil the forests. I am against the  
23 pipeline, and I don't want it to go through our  
24 country. Married people might divorce and do  
25 drinking."

26  
27 I'd like to make reference  
28 to a study that was pointed out to me by Dr. Hawthorne, at  
29 U.B.C. and I'm afraid I can't cite the study and it's  
30 unfortunate that I can't because it deals with



R. Sharpe

1 alcoholism. He wrote a paper some years ago, a few  
2 years ago, and saying, "There's nothing much you can  
3 do about alcoholism in small communities." He said,  
4 "It's a problem, in small Indian communities, it's a problem,  
5 it is endemic to small communities," and he got a  
6 response to the Director of National Alcoholics Founda-  
7 tion or something of that sort, a public letter, I  
8 believe.

9 That pointed out two experi-  
10 ments that had been -- one experiment that had been  
11 carried on in two communities in Scandanavia. One was  
12 an isolated community in which there was almost total  
13 prohibition, partly because of its isolation and partly  
14 because of legislation. The other was in a Danish  
15 community which was very open. Liquor was easily acces-  
16 sible and quite inexpensive; and what they looked at  
17 over a period of, I believe, 22 years, were alcohol  
18 related diseases and death. That is to say nothing  
19 of social ills and whatever else you have. There was  
20 a tenfold difference between the two communities.  
21 Roughly the equivalent size and roughly -- well, in  
22 relation to alcohol, quite different temperament --  
23 roughly a similar temperament. The implication he drew  
24 from that study and that the director of the person  
25 who sent it to him is that it's very easy to -- it's  
26 not very easy, it's an issue of some contention -- but  
27 the implication of one method of managing alcoholism  
28 is to make alcohol more difficult to come by. This  
29 is another one of these hidden kinds of things that  
30 comes through, should alcohol or should a pipeline come



R. Sharpe

1 into this country you can rest assured that those  
2 kinds of pipelines to alcohol will be opened up and  
3 will become much more accessible.

4 That's only part of the  
5 question, though, because the other part of the  
6 question deals with the deterioration of the fabric  
7 of the community. Father Mouchet and Herta Richter  
8 touched on this briefly, I think, when they talked  
9 about some of the kinds of difficulties which occur  
10 and what happens when the fabric of the community is  
11 disrupted. Well, if you take a person's identity or  
12 sufficiently raise questions about a person's identity  
13 then I think you leave the way open to these kinds of  
14 issues , and at the same time provide the pipeline  
15 for the liquor to come in.

16 I'd like to thank you very  
17 much for the opportunity of speaking to you, Judge  
18 Berger. Thank you very much.

19 THE COMMISSIONER: Thank you  
20 very much, Mr. Sharpe. I can assure you that the  
21 questions that you wanted to be put to Arctic Gas will  
22 be considered by the Inquiry. Many of the questions that  
23 you wanted put to Arctic Gas are essentially the main  
24 issues the Inquiry itself is considering, so you can  
25 rest assured that those questions will be in the minds  
26 of all of us. I hope that before we leave that you  
27 will speak to Mr. Wyck , who is on my staff, about the  
28 report by Matthews, I think it was, the Ph.D. thesis  
29 by Webber, the Ross River Report, and the article by  
30 Dr. Hawthorne. At any rate, I'm sure Mr. Wyck will





R. Sharpe  
Mrs. M. Thomas

1 speak to you about those matters, and let me thank  
2 you again, Mr. Sharpe.

(OPINION SURVEY MARKED EXHIBIT C-96)

(WITNESS ASIDE)

4 MR. VEALE: Well, we're prepared  
5 ed to barrel on and complete it this evening, judge.

6 THE COMMISSIONER: Certainly.

7 MRS. MARY THOMAS, sworn:

8 MR. VEALE: This is Mary  
9 Thomas.

10 THE INTERPRETER: Well, she  
11 says I haven't got very much to say because -- but I  
12 just wanted to tell you of what has gone in the past.  
13 She says people here didn't have an easy time all the  
14 time. They went through hard times many times in their  
15 lives. They try to make their living off the land and  
16 I've seen times when there wasn't much food, and that's  
17 how bad it was many times in the past.

18 This happened to be quite a  
19 while ago. I wasn't very big at that time, but still  
20 I remember that people had very hard times many times.  
21 There's lots of times hard to get things to eat, and  
22 many times she remember that people lose their dogs  
23 because of no food. Many times during this time she  
24 remember people have hard time to get something to eat,  
25 and people -- the men are always go out and try to get  
26 something but they never seemed to get anything at all.

27 Many times they work very,  
28 very hard and after it warms up, that's the only time  
29 that they begin to get something, but there are so  
30 many people that it takes a long time before they get



Mrs. M. Thomas

1 into shape again. When they had hard times like this,  
2 she says they cover up a lot of country. They go  
3 way down some place in Alaska, trying to get something  
4 to live on. She says one time -- well, many times  
5 when they had nothing to live on, they wander around  
6 in far-off country to get what they could live on, and  
7 that's the way they survived. After they would get  
8 all what they need, they generally wandered back to  
9 this spot here, in the Old Crow area, and that is how  
10 the people are always here living off the country,  
11 in this Old Crow area.

12 She says she hasn't got very  
13 much to say and she can't stand talking too long, but  
14 the main thing I want you to know, she said, I don't  
15 want this pipeline. She said all my life I have been  
16 very poor. I was an orphan, and later on after being  
17 married, now I am a widow, and I never had an easy  
18 life. Because of the government help nowadays I  
19 am old, that's the only way that I am making a living  
20 now.

21 She says she hear a lot of  
22 talk about this pipeline but she says I really don't  
23 like even to hear about it. That's how much I don't  
24 want the pipeline. Maybe I'm the only one like that.  
25 She says there is no rabbits nowadays, and no ptarmigan,  
26 and all this make it harder for people in this area.

27 That's all I have to say,  
28 Judge Berger.

29 THE COMMISSIONER: Thank you  
30 very much, Mrs. Thomas, thank you.



Miss Mary Buckley

(WITNESS ASIDE)

MISS MARY BUCKLEY, sworn:

THE WITNESS: Judge Berger, I am Mary Buckley, one of the teachers in Old Crow, and I'd like to read a statement, please.

The people of Old Crow have told you how much they do not want the pipeline to come through their country. During my four years in this community I have found the people very friendly, kind and gentle. There is a true community spirit here. People work together and help each other. The way of life is changing in Old Crow, as it is all over the world; but the people are asking for the right to decide about some of these changes for themselves, and perhaps to slow these changes down to give them some time to adjust.

The Old Crow people have a very deep feeling for their land and their heritage. They have told you about it. The old people still have a big influence on the younger generation. Their history is not being lost. Too many outside forces will weaken the bond between old and young. Our western white culture has already experienced this breakdown. Old Crow people are proud people, and they have an identity which should not be weakened or taken away from them by external forces.

I have learned a great many things from these people, not only the history that they have been telling you, but how to share, how to



Miss M. Buckley  
S. Frost

1 give, how to be calm, and how to appreciate my  
2 surroundings. I am proud to be able to live in Old  
3 Crow. I have been teaching the younger children in  
4 Old Crow. I have also been learning a great deal from  
5 them. These children are very important to me, to their  
6 parents, and especially to the community. I can under-  
7 stand the great concern for their future. They should  
8 have the opportunity to choose their way of life, whe-  
9 ther it be a life outside Old Crow or a life on their  
10 land.

11 Thank you.

12 THE COMMISSIONER: Thank you  
13 very much, and would you leave the statement with the  
14 secretary to be marked as an exhibit?

15 A I will.

16 THE COMMISSIONER: Thank you  
17 very much.

18 (STATEMENT OF MISS MARY BUCKLEY MARKED EXHIBIT  
19 C-97)

20 (WITNESS ASIDE)

21  
22 STEPHEN FROST, Jr., Sworn.

23 THE WITNESS: Mr. Berger,  
24 staff, ladies and gentlemen of Old Crow, as most  
25 everyone knows, we probably have no choice in saying  
26 that we don't want the pipeline because they will  
27 probably put it through anyhow, so it is probably no  
28 use to say we don't want it. We have to give reasons  
29 for not wanting it. That's the most important part.  
30 If the pipeline goes through





S. Frost

1 and they start hiring boys and people from Old Crow,  
2 most boys from this town will think it's just another  
3 ordinary job, if they get hired. They would probably  
4 get bored with this job because they will want to do  
5 things like hunt and fish like they have always been  
6 doing. There will probably be a lot of prejudice  
7 between different races in the camp. They will have  
8 very many problems like for instance, after the pipe-  
9 line is finished, is built you will find some people  
10 -- some of the people from the camp would just love to  
11 settle down here in Old Crow after the job's finished  
12 and try to live off this what used to be so-called  
13 good land, and I don't and will not say whether or not  
14 I want this pipeline, because I really think I have no  
15 choice. For me it would be better to see it along the  
16 coastline where it, I hope, will not affect our  
17 civilization and interfere with Old Crow.

18 Old Crow has been here for  
19 some time now. The people of Old Crow made use of the  
20 land, they try and keep on going and they got a lot of  
21 good from it they just hope to see it keep on going.

22 That's all I have to say.

23 My name is Stephen Frost, Junior.

24 THE COMMISSIONER: Thank you  
25 very much, Stephen, and we would like to have your  
26 statement and mark it as an exhibit to the Inquiry.

27 (STATEMENT OF STEPHEN FROST MARKED EXHIBIT C-98)

28 (WITNESS ASIDE)

29 MR. VEALE: Judge Berger, we  
30 have a number of statements that have been written out



1 by people, some will be present and some not. Is it  
2 appropriate to read out statements if the person isn't  
3 present, in any event?

4 THE COMMISSIONER: Yes. Just  
5 pause just a moment while the reporter changes the tape.  
6 We won't get up. All right, we're ready.

7 THE INTERPRETER:

8 "Berger Inquiry. Statement from Tabetha Smith.

9 Since I was a small child  
10 I was always sick and just lived in a hospital.  
11 I don't really know exactly how to trap most  
12 small animals. I want to talk about the pipeline  
13 a little. I do not want the pipeline to come  
14 through. We live off this land and it helps us  
15 to feed our children that is why they grow  
16 like they do. If they destroy our land, how  
17 are we going to live? This is why I don't want  
18 the pipeline, many problems can come our way.  
19 Crow Flat is a very important place to our  
20 people, as someone mentioned "a bank." Our  
21 ancestors looked after the land years ago.  
22 That is way we are still using it. Now we  
23 want to keep it the same way for our children.  
24 If the land should be spoiled and the animals  
25 destroyed, how are our children going to eat?"

26 THE COMMISSIONER: Does that  
27 complete, Mrs. Smith's statement?

28 THE INTERPRETER: Yes.

29 THE COMMISSIONER: Well, Mrs.  
30 Smith's statement will be received as an unsworn



A. Abel

1 submission and marked as an exhibit, and will con-  
2 stitute a part of the permanent record of the Inquiry.

3 (STATEMENT OF MRS. TABITHA SMITH MARKED EXHIBIT  
4 C-99)

5 MR. VEALE: Is Albert Abel  
6 here?

7  
8 ALBERT ABEL, sworn:

9 THE WITNESS: Judge Berger,  
10 my name is Albert Abel. My concern for the pipeline  
11 is as follows, as for jobs. Other settlements along  
12 the route have jobs easily but Old Crow is a small  
13 place and has few jobs, and depends on trapping as  
14 a livelihood. We depend on hunting and trapping so  
15 that the pipeline should be put where there is no  
16 trapping and hunting. Jobs should be given to people  
17 when pipeline passes. Rivers are used in the summer  
18 for fish. When fall comes, the surrounding mountain  
19 is hunted for caribou. Then when trapping season  
20 begins, the surrounding area is trapped and along the  
21 head waters of the Porcupine River, also down the river.

22 When on the traplines when  
23 there is no food for dogs and trapper, we still have  
24 to go out hunting to try and kill something to eat.  
25 This has been done even at 50 or 60 below zero. When  
26 we don't get anything, that's when we have a hard time.  
27 That is why when summer and fall comes, we have to  
28 try and get enough. All the young kids all know how  
29 to hunt and trap, and they all enjoy hunting and trap-  
30 ping. The older people have pension, but us, we have





A. Abel  
Mrs. J. Njootli

1 to live off this land. So before the pipeline comes,  
2 land deal should be settled because of the damage which  
3 it will be caused by the pipeline. The growth alone  
4 will take hundreds of years to grow back.

5 THE COMMISSIONER: Thank you  
6 very much, Mr. Abel for your statement. Mr.  
7 Abel's statement will be marked as an exhibit and  
8 constitute a part of the permanent record of the  
9 Inquiry. Thank you, sir.

10 A Thanks.

11 (STATEMENT OF ALBERT ABEL MARKED EXHIBIT C-100)

12 (WITNESS ASIDE)

13  
14 THE INTERPRETER: There's  
15 Joanne Njootli's.

16 MRS. JOANNE NJOOTLI, sworn:

17 THE INTERPRETER: First of  
18 all I'd like to say glad to see Judge Berger and  
19 everyone. I've been born somewhere in the Crow Flats;  
20 since I was small, my first father died. Since my  
21 mom raised me those days was very hard times, just  
22 my mother raised me, poor, and Don Cadzow got married  
23 to my mother, Rachel, put her in a nice house, then  
24 I was raised up good, and then my mother was happy because  
25 a trader, Don Cadzow, got her a good place to stay, and  
26 later on he died. Till way after that my mother  
27 died, all my sister and brother died, just one sister  
28 living with me. I'd like to talk about my husband.  
29 Me and my old man didn't stay together about 25  
30 years, Thomas Njootli, and he lived in Aklavik a long



Mrs. J. Njootli

1 time, been working for R.C.M.P. He passed away this  
2 spring and me and my kids went over for the funeral.  
3 I was happy to be there. I sure thank the R.C.M.P.  
4 and Mr. Holman, for helping. May God be with all,  
5 always.

6 Another <sup>thing</sup> /I'd like to talk  
7 about Crow Flats, I used to take my kids to Crow Flats  
8 with dog team and when I got out there I set traps  
9 right away, and set snares for rabbits. I used to  
10 work hard for my kids. I sew lots, get Family Allowance  
11 now. They're all grown up. They sure remember the  
12 Crow Flats. This spring one of my son been to Crow  
13 Flats, I didn't go, that's how much people depend on  
14 Crow Flats. While that they mention to put pipeline  
15 around here, I really don't like it. I wish Judge  
16 Berger help us not to put that pipeline around here.

17 We really need the Crow  
18 River and Porcupine River. If all that spoil, it's  
19 going to be hard for all the people. Thanks for read-  
20 ing my statement from Mrs. Joanne Njootli.

21 THE COMMISSIONER: Thank you  
22 very much for your statement. That will be marked as  
23 an exhibit and will constitute a part of the permanent  
24 record of the Inquiry.

25 (STATEMENT OF MRS. JOANNE NJOOTLI MARKED EXHIBIT  
26 C-101)

27 (WITNESS ASIDE)

28 MR. VEALE: Judge, this is  
29 a statement from John Joseph Kaye, the son of Chief  
30 John Joe Kaye.



JOHN JOSEPH KAYE, sworn:

No one from the south ever thought of building anything big as they built outside, now suddenly because they found something valuable, they want it over our land, Why is this? We never interfere with their life-style. My wife is teaching Loucheux to the children. The children are responding very nicely, and we are hoping they will keep up trying to learn their language. There are other native culture being taught, which were never taught in our schools before. These are the type of things us natives are doing, not only in Old Crow but surrounding areas.

THE COMMISSIONER: Thank you very much, Mr. Kaye. That statement by Mr. Kaye will be marked as an exhibit, and constitute a part of the





Mrs. L. Thomas

permanent record of this Inquiry.

(STATEMENT OF JOHN JOSEPH KAYE MARKED EXHIBIT  
C-102)

(WITNESS ASIDE)

MRS. LYDIA THOMAS, sworn:

THE INTERPRETER: I am Mrs.

Lydia Thomas. I have made my living by trapping and hunting in my young days, until 1958. Then I moved to Inuvik to work as a wage-earner, but every summer I always return home to Old Crow to have a quiet rest. As much as I would like to live with my people, my children come first. As you know, there is not much jobs here in Old Crow, and I have a son who is a wage-earner, and he has a job in and out of Inuvik. Therefore he needs me near him, and also a daughter who will be in High School soon, and I don't want to leave her in a hostel so I feel that I must help them to get on their own, then I want to return home to Old Crow and make my living here.

If a pipeline should be built, in the prime area for muskrat trapping, I am afraid that it will ruin our way of life. Old Crow is one of the last Indian villages itself that is not disturbed too much, and the people still live mainly on hunting and trapping, and we want to continue to live this quiet way for many more years.

We have survived without big development, and we can still live this life. I would like to encourage the younger generation to





Mrs. L. Thomas  
A. Tizya.

1635

try to get as many years of formal education as possible so they can help their elders who run our town business, should our land be settled. Young people have witnessed some older educated people express their concern about our way of life. Do the same and we'll be proud of you for helping us.

THE COMMISSIONER: Thank you very much. Thank you, and that statement will be marked and will constitute a part of the permanent record of the Inquiry.

(STATEMENT OF MRS. LYDIA THOMAS MARKED EXHIBIT C-103)

(WITNESS ASIDE)

ANDREW TIZYA, sworn:

THE INTERPRETER: Andrew Tizya. I'd like to thank all of you because you come to Old Crow. Everybody is glad to see you all happy.

I want to talk about oil company. They didn't ask the people and they made a road into Old Crow. Later on we found out about the road. The people find out so the Brainstorm bring the stuff.

Another thing, they spilled gas behind a lake called Ethel Lake. They don't want to use the gas so they did that. When they first started to work here they don't want to give food to the people, so they cover it with bulldozer. They figure people of Old Crow don't know nothing about it. In Crow Flats, lake called Willow Lake, they put dynamite on the lake and they spoiled the fish.



A. Tizya  
Miss M. Netro

1 After that they laugh about it. Right now we're all  
2 happy to see you because all your life you people  
3 work for Indians. All my life I live here in Old Crow.

4 I tried my best with community.  
5 Us people trying to keep this community, but they  
6 trying to make a law for people.

7 That's all I'm going to say  
8 right now. I don't know nothing about long ago. I  
9 really don't want the pipeline around Old Crow area.  
10 From Andrew Tizya.

11 THE COMMISSIONER: Thank you  
12 very much, sir. I appreciate your coming forward, and  
13 your statement will be marked as an exhibit, too.  
14 Thank you, again.

15 (STATEMENT OF ANDREW TIZYA MARKED EXHIBIT C-104)

16 (WITNESS ASIDE)

17  
18 MISS MARY NETRO, sworn:

19 THE INTERPRETER: Miss Mary  
20 Netro's statement. I want to say that my parents used  
21 to trap and hunt and fished. I can't remember it but  
22 older people talk about it to us. They used to make  
23 caribou fence and make fish traps which we no longer  
24 use. We want Crow Flats to be the way it always was,  
25 untouched by pipeline. Not only for ourselves, but  
26 future grandchildren, so they can know our way of  
27 living. Only the people who know the joys of living  
28 out in the flats in the springtime know what it is,  
29 so I wish you people help us so pipeline don't go  
30 through our country.



1 I think it will be bad for  
2 caribou, too. We depend on it so much, so I should  
3 say thank you for coming to Old Crow to help us. I  
4 hope we make it. Mary Netro.

5 THE COMMISSIONER: Thank you  
6 very much, Miss Netro. Miss Netro's statement will be  
7 marked as an exhibit and constitute a part of the  
8 permanent record of the Inquiry.

9 (STATEMENT OF MISS MARY NETRO MARKED EXHIBIT  
10 C-105)

11 (WITNESS ASIDE)

12 MR. VEALE: The next state-  
13 ment to be read by Peter Nukon is from Bill Webber,  
14 who is the president of the Yukon Association of Non-  
15 Status Indians. Mr. Webber was present for two days  
16 of the hearing, but had to leave on Saturday.

17 THE COMMISSIONER: Mr. Webber's  
18 statement will be received as an unsworn submission.

19 THE INTERPRETER:

20 "It is very clear from the presentations that  
21 we've heard that the Old Crow people are very  
22 opposed to any industrial development in the  
23 Old Crow area. The people have told about  
24 the historical use and value of the land, and  
25 also how their very future depends on the  
26 fish and game, to maintain the type of life  
27 style Indian people share and enjoy. One  
28 particular statement that Mr. Peter Lord made  
29 told how the small plane activity in the area  
30 affected the caribou migration. He said one





1 year when the consulting firm of Renewable  
2 Resources were doing a study, a plane con-  
3 fused and scared the herd of caribou so much  
4 they wouldn't cross the Porcupine River. For  
5 a few days they would approach the river and  
6 then turn back, circle around, finally after  
7 much confusion they stampede, and within  
8 hours the whole herd had crossed. Normally  
9 the crossing takes a few days, enabling the Old  
10 Crow people to obtain their winter supply  
11 of food, which is the key to their very  
12 existence.

13 Another issue of vital  
14 importance that a lot of speakers didn't  
15 point out is the social impact of a large  
16 construction crew working in this area, and  
17 also the use of the Old Crow airport as a  
18 main transportation link. A large number  
19 of transient construction workers would be  
20 bringing things like drugs, alcohol and above  
21 all, communicable disease. At one time all of  
22 the Yukon Indian people lived a unique and self-sufficient  
23 life-style. As one speaker put it, the land  
24 of the Indian people was like a farm to a  
25 farmer.

26 Indian people lived in  
27 harmony with nature. Then come the Klondike gold rush  
28 bringing in thousands of men and with them  
29 many disease such as smallpox, which killed  
30 a huge number of our people. Also greed,



Miss J. Lord

1 which was never known to the INdian people.  
2 The aftermath is a living example of what  
3 major influences people can bring, such as  
4 a large number of our people living on wel-  
5 fare. We will no longer be able to depend  
6 on the land for our existence. Some of the  
7 speakers are waiting, some of the speakers  
8 said "Wait till our land claims are settled  
9 before you build the pipeline."

10 It's very difficult to  
11 place dollar values on the future of the Old  
12 Crow people. There is talk of many jobs when  
13 the pipeline is being built. After construc-  
14 tion, how many Old Crow people would be  
15 employed on this pipeline? Would their pay  
16 cheques make up for the damage that are done  
17 to this land and its wildlife? These are  
18 the types of questions we should be asking  
19 ourselves.

20 I would like to thank  
21 Mr. Judge Berger for taking the time to listen  
22 to each and everyone on their feelings about  
23 the pipeline. Thank you."

24 THE COMMISSIONER: Mr. Webber's  
25 statem ent will be marked as an exhibit and constitute  
26 a permanent part of the record of this Inquiry.

27 (STATEMENT OF BILL WEBBER MARKED EXHIBIT C-106)

28  
29 MISS JULIE LORD, sworn:

30 THE WITNESS: My name is Julie



Miss J. Lord

Lord, age 17. Judge Berger, I would like to thank you and your staff for coming into Old Crow.

I for one and other people--

THE COMMISSIONER: Excuse me, I think we should all try to make sure we can hear what this young lady is saying. I'd like to hear, so you just start again, if you don't mind. We'll try to remain quiet.

A My name is Judy Lord, age 17. Judge Berger, I would like to thank you and your staff for coming into Old Crow.

I for one and other few thousands of other people is against the pipeline. If the compressor station eight miles out of Old Crow if possible could the land freeze between the camp and the town be permitted permanently? I would like Old Crow to be the way it is today because I am young and I want to enjoy my freedom without fear, without fear of outsiders. If the pipeline goes near Porcupine or Crow River River and if anything happens to the pipe, it will pollute rivers, creeks, lakes, and other surrounding areas. Living out in the Crow Flats<sup>is</sup> a very good life. If the pipeline comes through the land, it will probably never be the same. I love this unspoiled land of ours, and it's good to know we can always return after our education to a quiet, peaceful small town.

THE COMMISSIONER: Thank you. Will you leave the statement with us and we'll mark it as an exhibit and it will constitute part of the permanent record of this Inquiry.



P. Lord

(STATEMENT OF MISS JUDY LORD MARKED EXHIBIT C-107 )

(WITNESS ASIDE)

MR. VEALE: Judge Berger, this is Peter Lord. He's already been sworn and spoken at the Inquiry, and we just have a couple of questions to ask him.

PETER LORD, resumed:

THE COMMISSIONER: Go ahead.

MR. VEALE: Would you tell the judge, Peter, about the problems of short-term employment in Old Crow?

A Short-term employment in Old Crow would affect a certain way for some people who work in short-term. Take it this way, if there was a job, supposing there was a pipeline going through and had a job at the pipeline and we understand the job wouldn't last too long, and the job would be during wintertime. This means that some of the people who works on the pipeline wouldn't be able to use their land and come back with a good piece of money in their pockets, big pay cheque. Young people would like to go for good time, and would take off away from Old Crow, the money wouldn't be spent in Old Crow, and they would forget about coming back to their town. Once they come back to town, they would have nothing in their pocket, no money, no job, no more job. This is the affect they will get.

Now, if they work for a month or so, if the job was around in the summer and they





P. Lord

1 start working and then they work trapping in the  
2 winter, well this short-time job and trapping doesn't  
3 go together because I had an experience on that myself.  
4 I used to work in the summer and figure to go back to  
5 my trapline in the winter, but what makes it difficult  
6 is that if a fellow had a family and work for wages  
7 in the summer, he doesn't have time to go back and  
8 put up his wood for his family, and then not enough  
9 time left to put up winter dog food or fish to eat,  
10 and meat. No more time left to hunt, and this part he  
11 has to spend all the rest of his time hunting for meat  
12 in the winter to feed his dogs. So this is the effect  
13 of short-time job.

14 Q Peter, you hunt caribou  
15 and you've seen the caribou researchers that have been  
16 around Old Crow. Would you tell the judge about what  
17 you feel about what they have done?

18 A Yes. The Renewable  
19 Resource was sent up here by Gas Arctic, I believe.  
20 They work up here from March until the last part of  
21 October, and they go around the country over the  
22 caribou with airplanes and with chopper. Now we found  
23 out this about the caribou been disturbed by airplane.  
24 We never heard or never see the caribou run across this  
25 land in different direction so many time in one season  
26 as when the airplane was after them, taking photograph  
27 from the air. One summer the caribou went back to  
28 their calving ground and they were migrating through  
29 this Old Crow region right here close to town. Some  
30 small bunch of caribou would go through the town right



P. Lord

1 below here around airport, and there have been about,  
2 I think that spring they counted about seven to 8,000  
3 caribou been cross right there a little ways above  
4 Caribou Lookout, about 12 mile from here, and about  
5 15 mile down the river. That's how many caribou they  
6 counted that summer.

7 Then that summer the caribou  
8 went back to the coast to their calving ground, and once  
9 the caribou start coming back they were making another  
10 flight down there, one day I went with them and they  
11 spotted this caribou. We flew over this caribou and  
12 you could see that caribou was disturbed. There were  
13 about 45,000 caribou in one herd and all the herd would  
14 split up by hundred, 300 like that, we would see them  
15 taking off different directions. You could see right  
16 there that the caribou is disturbed by airplane.

17 Then the caribou came back and into this country and  
18 started to cross that mouth of Driftwood, and they  
19 were after it with airplane, they were there with air-  
20 planes every day, so they came back to town in evening  
21 and tell us the caribou were this far and caribou was  
22 there. We know every day where the caribou is moving.

23 So they told us the caribou  
24 was about -- the first bunch was about four miles, the  
25 rest was about 10 to 15 mile back from river. So some  
26 of the boys went up-river but there was no caribou  
27 coming out of the river. There was only one small bunch  
28 of ten caribou came up the river and that's only one  
29 boy was there, he got those ten caribou. That's the  
30 only caribou herd that ever came up the river.



Then they were on top the caribou with airplane. They turn back, they went as far as the Bell <sup>River</sup> around the mountain there, and they had what they call a simulator, they set up a camp there. The caribou turned back from there. They came back down lower, down the Driftwood River and went back right across the Crow Flats, right in the middle of Crow Flats, went back down to Alaska and crossed the Salmon River and down Chalandar country. From there they went back, they start coming back in the fall. This is in September when the caribou start coming back around the head of Crow River. They were still after it with airplanes every day. One day they were coming right across the Crow Flat again, the whole herd, there was about 130,000 caribou, they claim.

Well now, this herd split up right in the middle of Crow Flat. One herd was traveling east and west -- east and south. Now the other herd come straight towards the Old Crow Mountain was coming straight south, and these caribou that came on top of Old Crow Mountain stayed there for almost two weeks. They didn't cross, they stayed in mountain and the people in Old Crow didn't want to go up, they waited till the caribou was going to cross somewhere; but this caribou didn't dare cross the river, they stayed beyond the first mountain. But they didn't dare kill any more than they have to take down one day. Some of them went up with dog team and kill what they could load onto their toboggan, that's all. Plus the bear was around and they didn't want to kill any meat





1 for spoiling.

2 Now this other herd, around  
3 40,000 caribou, went up around the river, so the  
4 airplane came back and told us this herd of caribou  
5 that went along river was going to hit the river at  
6 mouth of Driftwood again. So some kicker boat went  
7 up. One of my boys took another boy with him, he  
8 left Old Crow, went up the mouth of Driftwood, and  
9 it wasn't my weekend and I wasn't working, so I went  
10 up early in the morning and got to the mouth of Drift-  
11 wood around ten o'clock in the morning, and these boys  
12 was still waiting there. So the caribou didn't came  
13 out, and they were only about four miles from river  
14 when the report came in that the caribou was going to  
15 cross there.

16 Now I told them that caribou  
17 must have kept going along the river, so just then the  
18 airplane flew around, so I waved them down. They landed  
19 by me and I asked them where the caribou were, and  
20 they told me the caribou was about 25 mile up the river,  
21 that's where they going to cross now. So we all took  
22 off. We waited there two days before that caribou  
23 started crossing. When they do start crossing, they  
24 cross late at night, and believe me, the caribou  
25 was on the beach there, about 30,000 caribou along the  
26 beach before they start crossing.

27 Just then the airplane got  
28 there and chased them all back into the bush.

29 Now my boys was with me with  
30 the kicker. They thought the caribou was crossing below



P. Lord

1 because we was waiting for too long, so we all come  
2 back, and they killed a few below.

3 Now my boys was with me so I  
4 told them, "You go up above." There's a river called  
5 Bear River, about three mile from where we was waiting.  
6 I told them, "Most likely they will cross this side of  
7 that river, so you go up there. I'll stay here."

8 So my boy went up with this  
9 other friend of his, and they killed 40 caribou out  
10 of that herd. Next morning-they cross at night,  
11 those caribou. Next morning there was very few left,  
12 probably three or four in a bunch crossing but once  
13 they cross they don't stop. They really stampede  
14 through -- when going through that river.

15 Then this herd of caribou  
16 went as far as head of Minor River and then they tramp  
17 back from there because the herd split up. We figure  
18 when the caribou turned back from there they came back  
19 across right over here <sup>where</sup> that open country is, and  
20 those caribou stayed there for one week. People thought  
21 they were going to cross there, but nothing doing. The  
22 caribou stayed there. They didn't dare come across  
23 again. They turned back, they went down the head of  
24 Black River and crossed about 130 mile down the Porcup-  
25 ine River where they call Cannon Village. There was  
26 a few people who came up there to trap, they got a good  
27 killing out of those bunch; and then that caribou went  
28 back onto Salmon River. When they hit the Salmon River  
29 they get into Yukon Flats, the timbers are very, very  
30 thick timber there. There is no more mountains, and



P. Lord

1 swamp and timber. They did follow that river and  
2 start crossing the Porcupine River about 17 mile this  
3 side of Fort Yukon. The Fort Yukon people made a  
4 good killing out of that herd.

5 Once they crossed, they went  
6 up along the Black River and there's a little settle-  
7 ment there called Fish-Hook Town. They passed there.  
8 The people there made a good killing out of them.

9 Now from there they kept  
10 going, they keep following it with airplane. They found  
11 out these caribou, went right back the Dempster  
12 Highway. That's where the caribou, half of the herd  
13 of caribou, that's how much the caribou was disturbed  
14 travelling this much. They roam the whole country and  
15 the other herd went back down to Alaska, and they  
16 winter in the high mountains around the head of the  
17 Salmon River.

18 Now we found out that the  
19 caribou was disturbed by planes. This is why the people  
20 are afraid when the pipeline come, they would be  
21 disturbed again and probably go somewhere where nobody  
22 -- take a different route and it probably would be hard  
23 for people in Old Crow to get caribou to eat. The  
24 settlement of Old Crow, the residents here would use  
25 eight to 900 caribou every year.

26 MR. VEALE: Thank you, Peter.

27 THE COMMISSIONER: How many  
28 in a year, Mr. Lord?

29 A Eight to 900, and that's  
30 nothing waste out of it.





P. Lord  
M. Tizya

1 Q That case of disturbance  
2 by aircraft, how long ago was that?

3 A Well, that was only a  
4 couple of years ago.

5 THE COMMISSIONER: I want the  
6 secretary to make sure that the evidence of Mr. Lord  
7 on the impact of aircraft and other activity on the  
8 caribou is referred to Commission counsel, Mr. Scott  
9 and Mr. Ryder, so that it can be the subject of further  
10 examination and cross-examination in the formal hear-  
11 ings at Yellowknife.

12 MR. VEALE: Thanks, Peter.

13 THE COMMISSIONER: Thank you,  
14 Mr. Lord.

15 (WITNESS ASIDE)

16 MR. VEALE: This is Moses Tizya,  
17 judge.

18  
19 MOSES TIZYA, sworn:

20 THE WITNESS: Mr. Berger, I'm  
21 happy to meet you and put in my point of view.

22 First of all, I let you know  
23 how long I lived here. My parents landed here 1905,  
24 and I been living here ever since, been here for 70  
25 years. Then we were there for a while with my  
26 parents, and after that when this town started up we  
27 trapped from here, trapped in Crow Flats, and I'll tell  
28 you about trapping from my point of view in the trapline.

29 THE COMMISSIONER: Excuse me,  
30 I wonder if we could have a little less noise? I want





M. Tizya

1 to hear what Mr. Tizya is saying to me, and it's  
2 difficult with so much activity going on. Carry on.

3 A They told me you people  
4 wanted a story about Herschel Island in the earlier  
5 days, so I'm going to tell you a little about it later  
6 on.

7 In Crow Flats it has been talked so  
8 much  
9 about this, of course. In early days people lived in  
10 there, I don't know, nobody know how long. There is  
11 rat there, there is mink there, there's foxes there,  
12 and a lot of big games there; but they're not always  
13 there. Once in a while in my time I see rats there in  
14 Crow Flatstwo times, and sometimes out trapping there  
15 -- sometimes there's no fur there, no fox, no mink.  
16 If furs aren't there in one place they travel around  
17 the country; maybe furs there one place, another time  
18 there would be fur another place. It's just going on  
19 that way.

20 Then we would trap from there  
21 up Porcupine River all the way along right up to  
22 Whitestone. From there we can go up to railroad place  
23 that's up there a ways, from there to Driftwood,  
24 Diamond Cache, way up around Indian Cache and up Johnson  
25 Creek, right up to Whitestone. There always used to  
26 be people trapping in those places.

27 There is furs up there, mostly  
28 martin. There's lynx there when they come back, and  
29 the mink , we don't depend much on mink up there.  
30 There's just very odd ones; and of course there's beaver  
there in those places, different places in those rivers.



M. Tizya

it

Then if happen to be pipeline goes through, I understand it coming close to Crow Flats and run closer up here somewhere, and it going along the side of the Porcupine River all the way up and going to cross lots of creeks, rivers, Bear River, first of all it going to cross Driftwood and then there's some other little creeks, and then what they call Bear River, and the next one would be Bell River. It don't matter which way it run, it's going to cross all those creeks all the way up the head of Porcupine, all the tributaries of the Porcupine River. It's bound to cross quite a few of them.

Now if happen to be something happen to the pipe, it breaks or something, it's bound to flow down the river oil. It's bound to, it's going to ruin all the fishes and up that part of the country going to ruin the beavers, and Crow Flats, if pipe break there it's going to ruin Crow Flats. That's the reason we are afraid of pipeline. It's going to ruin our water, the water we drink and all that sort of thing.

Then about Herschel Island there's a story about Herschel Island, there used to be, I was told by people a story. Of course we never seen it. It was around part of 1800 and there used to be one time they say 17 ships there, whalers; and this is the time they talk about liquor. My father told me it was those whiskey what cleaned the Eskimo out of that country. They say at night when they stay on the ship they could hear cry all over



M. Tizya

1 out on the snow, drunk; and they say it was a miracle  
2  
3 anyway, the Indians don't take no drink at that time.  
4 That's what happened in those early days out in Herschel  
5 Island, up to 1901, I guess then there was no more of  
6 that.

7 I was wondering whether if  
8 happened to be pipe break up the river and flow down  
9 the river, I was wondering if the caribou could swim  
10 across in those oil flowing. It's going to do a lot of  
11 ruin. Where the pipeline is supposed to run is close  
12 to the river, even might float the river. It doesn't  
13 matter where. It might not break, of course, but still  
14 if happen to be earthquake around, it's bound to break  
15 then. There's pretty well no earthquake up here, just  
16 a touch of it.

17 But what might happen you  
18 never can tell some day. That's the reason we all  
19 against pipeline. It would ruin our living. We've  
20 been living off the country ever since we were all  
21 born here, off the caribou, moose, fish. Fish is  
22 very, very scarce and there's been damage done already  
23 in Crow Flat with all those fish they throw explosives  
24 in those lakes, and those boys out there working there,  
25 there's a whole lot of dead fish floating from that  
26 explosion. We can prove that since that time this Crow  
27 river has not much fish in it no more, after that.  
28 <sup>River</sup> Used to be Crow was good fishing, and since that time  
29 very, very few fish. You can set net somewhere in win-  
30 ter time, there are very, very few fish in the fishnets





M. Tizya  
H. Kassie  
Chief J.J. Kaye

1 That's all the point of view  
2 I can give you on my idea. Thank you very much for  
3 coming and I wish you all the good luck when you go  
4 home, wherever you come from.

5 THE COMMISSIONER: Thank you  
6 very much.

7 A Thank you.

8 THE COMMISSIONER: The same to  
9 you.

10 (WITNESS ASIDE)

11 HARVEY KASSIE, sworn:

12 THE WITNESS: Harvey Kassie.

13 MR. VEALE: How old are you?  
14 Eleven years old. O.K., go ahead.

15 A I am against the pipeline.  
16 My mother's a trapper, she goes out to Crow Flats every  
17 year. I go with her every spring and I would like to  
18 do the same thing as her when I grow up. That's why I  
19 am against the pipeline. Thank you.

20 THE COMMISSIONER: Thank you  
21 very much, Harvey.

22 (APPLAUSE)

23 THE COMMISSIONER: If you'll  
24 leave your statement with us it will be marked as an  
25 exhibit and constitute part of the permanent record of  
26 this Inquiry.

27 (STATEMENT OF HARVEY KASSIE MARKED EXHIBIT C-108)

28 (WITNESS ASIDE)

29 CHIEF JOHN JOE KAYE, resumed:  
30



Chief J.J. Kaye

1 THE WITNESS: Mr. Berger,  
2 ladies and gentlemen --  
3

4 THE INTERPRETER: First of  
5 all he said, Mr. Berger, you have been spending your  
6 time three days with us people in Old Crow, and your  
7 staff and other people who came to attend this meeting.  
8 He would like to thank every one of you.

9 He said, Mr. Berger, my name's  
10 the chief. He said both ladies and men and kids have  
11 been spoken to you. He said every person who has put  
12 in their comments and spoken to you was something they  
13 would want you to do, and they hope that it will help  
14 us in the future.

15 He also said that the other  
16 people who make a speech in here, such as school  
17 teachers and some other nurse and kids, he said every  
18 one of my people in Old Crow was not in favor of pipe-  
19 line, and every one of them put in their comments  
20 against pipeline. Hope that you put in a good report  
21 for my people in Old Crow.

22 After you leave us and later  
23 on when you bring our message in the House of Commons,  
24 he said he would look forward to hear from you, and if  
25 they send us a good message back to my people, he  
26 said for sure everyone in Old Crow would be happy.

27 He said, Mr. Berger, with you  
28 and your staff and other people who came here, hope  
29 that you all have a safe trip back home. He said you  
30 got a little present from the Old Crow people, he wanted



Chief J. J. Kaye

1 to hand it to you.

2 THE WITNESS: Thank you, Mr.  
3 Berger.

4 (APPLAUSE)

5 THE WITNESS: Old Crow people  
6 present to you, present too to your wife.

7 (APPLAUSE)

8 THE WITNESS: Mr. Berger, Old  
9 Crow people present to your son.

10 (LAUGHTER)

11 THE WITNESS: Thank you very  
12 much.

13 THE COMMISSIONER: Well, thank  
14 you, Chief John Joe Kaye, and the members of the  
15 Council and the people of Old Crow for the statements  
16 that you have made in the past three days to me, and  
17 thank you for these presents. As soon as we've adjourn-  
18 ed the meeting tonight I'll open mine, but I think  
19 I'll open my wife's too.

20 (LAUGHTER)

21 THE COMMISSIONER: Could I  
22 thank you, Mr. Lord, for being such a fine interpre-  
23 ter, and could I thank Mr. Sittichinci for being such  
24 a fine interpreter for us, and could I thank all of  
25 you for your friendship during my visit to Old Crow  
26 Flats last month, and for the friendship you've exten-  
27 ded to me and my staff and the members of the C.B.C.  
28 and the press and the participants in the Inquiry on  
29 this visit? Could I say that I bring a lot of people  
30 with me because this is a public Inquiry, and it is



1 to enable you people to tell me what you think and to  
2 enable you to tell the people of the north and the  
3 people of Canada what you think, and that's why I bring  
4 all of these people from the C.B.C. and the press with  
5 me. In fact, now that I've got them all here, they  
6 don't want to leave. They all like your village very  
7 much and so do I, but we are going tomorrow to the  
8 Mackenzie Delta to visit the whalers from Aklavik  
9 who are out in the delta, and then we're going to  
10 Yellowknife and then to Fort Liard later in the week  
11 to hold a community hearing there.

12 I have listened to each one of  
13 you because my job is to listen to each one of you, and  
14 to learn from each one of you. I have to hear what  
15 all the people in the Mackenzie Valley and the Mackenzie  
16 Delta and the Northern Yukon think about the pipeline,  
17 and then I have to send a report and recommendations  
18 into the government, and when I am considering what I  
19 will recommend to the government, I will be thinking  
20 about what all of you have said to me over these past  
21 three days about the land and about your way of life,  
22 and maybe you could interpret that, Mr. Lord as best  
23 you can.

24 I think that before I adjourn  
25 the hearing I should just read what you have written  
26 in this present to David Berger. It says:

27 "To David Berger from the Old Crow children.  
28 We are glad your father could bring his son  
29 to our village. Sincerely,

30 'CHIEF JOHN JOE KAYE.'"





1 This is to my wife, Mrs.

2 Berger:

3 "From the Old Crow people. We hope you can  
4 come to our village with your husband some  
5 time. Sincerely,

6 'CHIEF JOHN JOE KAYE.'"

7 Well, I know she wants to  
8 come here some day, too.

9 This one is:

10 "To Mr. Justice Berger from the Old Crow  
11 people, with sincere thanks for listening  
12 and learning about our ways. Best wishes,

13 'CHIEF JOHN JOE KAYE'."

14 Well, thank you all again, and  
15 I will adjourn the hearing now. I see that David has  
16 arrived. He must have heard that you had a present  
17 him.

18 (LAUGHTER)

19 So I will adjourn the hearing  
20 now and thank you all very much.

21 CHIEF KAYE: Mr. Berger, I  
22 want you to open your parcels in front of our people.

23 THE COMMISSIONER: Yes, I will.

24 (LAUGHTER)

25 Well, these are beautiful.

26 Well, I expect to be here into next winter, so I'm  
27 going to need these. They are beautiful, and thank  
28 you very much; and I'll open my wife's present now --

29 (LAUGHTER)

30 Well, these are very nice.



1 I'll just leave there here on the table and I think  
2 a lot of you when you leave will probably want to come  
3 up and look at them. These are very nice. I know my  
4 wife will appreciate them, and I thank all of you  
5 on her behalf.

6 I'm not going to open my  
7 son's present, I think he better come and open it  
8 himself.

9 (APPLAUSE)

10 MR. BERGER: Oh, that's very  
11 nice. Thank you. I'd like to thank the people of  
12 Old Crow for giving me such beautiful moccasins.

13 THE COMMISSIONER: Well, thank  
14 you again, and we'll be leaving tomorrow morning, but  
15 we hope to see you again sometime, so thank you again.

16 (APPLAUSE)

17 (PROCEEDINGS ADJOURNED TO JULY 16, 1975)  
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Community 16

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Old Crow, N.W.T. 13 July 1975

DATE DUE

BORROWER'S NAME

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BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner

Fort Liard, N.W.T.,

July 16 and 17, 1975

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Fort Liard, N.W.T.

July 16, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, I'll call our hearing this afternoon to order. I am Judge Berger and I am conducting an inquiry into the proposal to build a pipeline from the Arctic Ocean to Canada and the United States. Before I need go any further, I understand that Mr. Trindal is to act as our interpreter and I'll ask the secretary to swear him in as our interpreter. Would you swear in Mr. Trindal, who is seated here.

TED TRINDAL: Sworn as  
Interpreter

THE COMMISSIONER: Would you, Mr. Trindal, as I go along, interpret what I have said. Can you interpret what I have said earlier. You may remain seated if you wish, when you are interpreting, Mr. Trindal.

I am here because I am visiting every community in the Mackenzie District and the Northern Yukon to find out what the people who live here in the north think about the proposal to build a pipeline up the Mackenzie Valley from the Arctic Ocean to Southern Canada and the United States. I am here today so that you can tell me what you think about it, so that you can say what you want to say about it.

I have brought some people with me today, most of them strangers to you, but some of them old friends of yours, and there is a reason for that. These ladies sitting here, with the mask, over





1 their mouths are taking down everything that is said,  
2 so that when I have left here, I will be able to read  
3 and re-read what you have told me so that I will not  
4 forget it. After we have completed the printing of  
5 what you have to say today, we will send the book back  
6 to you that contains what you have said. We will send  
7 it back to your chief so that you will have it here in  
8 the village.

9 I also brought the CBC with me.  
10 These are the CBC broadcasters over here, and they will  
11 tell the people throughout the north in English and in  
12 the native languages what you think about this proposal  
13 to build a pipeline. They are here so that people in the  
14 north and throughout Canada will know what you have to  
15 say.

16 There are some other people  
17 from the newspapers here, they have cameras and notwith-  
18 standing the presence of the CBC and the people with  
19 cameras, I want you to feel free to tell me what you have  
20 to say. I want to know what you have to say about the  
21 Pointed Mountain Pipeline, because you are the only  
22 people in the Mackenzie District who have had a pipeline  
23 built near your village. I want you to tell me about  
24 that pipeline. I want you to tell me if you will,  
25 whether any of you were employed in the construction of  
26 that pipeline and if any of you were, what jobs you were  
27 doing. Now that the pipeline is in operation, I want you  
28 to tell me if any of you are working on the pipeline,  
29 that is if you have jobs operating and maintaining it,  
30 and if so, what kind of jobs you are doing there.



1 If that pipeline made any impact on the land where  
2 you hunt and trap and fish, I want you to tell me about  
3 that, and of course, I want you to tell me about what you  
4 think of the proposal to build a pipeline up the  
5 Mackenzie Valley.

6 So I want you to tell me what  
7 terms and conditions you think should be imposed if a  
8 pipeline is built. That is what things you think should  
9 happen before it is built, if it is going to be built.  
10 And I want you to feel free to speak up today, not-  
11 withstanding that there are these ladies and gentlemen  
12 of the CBC and the press here, notwithstanding that. I  
13 want you to feel free to tell me what is on your mind,  
14 so that I can tell the government because that is my  
15 job, so that I can tell the government what is likely  
16 to happen here in the north if the pipeline is built and  
17 so that I can make my recommendation to the government.

18 I am here to listen to what  
19 you have to say, and I will ask your chief and the  
20 members of your council to speak first of all. Before  
21 they do, I'll ask the secretary to swear them in.

22 CHIEF HARRY DENERON: Sworn

23 WILLIAM BETTHALE JR: Sworn

24 JOHNNY KLONDIKE: Sworn

25 JIMMY KLONDIKE: Sworn

26 THE CHIEF: I would like to  
27 thank Mr. Justice Berger for being here with us today.  
28 We are really ready to go ahead with this hearing, but  
29 actually we are not really ready. There's a lot of  
30 people here who don't really understand the pipeline.



1 They don't really understand the pipeline, but I think  
2 the people to blame for this whole thing has to be the  
3 CBC people. I think they should have provided us with  
4 the radio programs, television and what not, but this  
5 we don't have. The only radio station we get up here  
6 is Fort Nelson radio station, which is broadcast out of  
7 Fort St. John B.C. I travel quite a bit and I go down  
8 to Fort Nelson, B.C. and people -- Indian people from  
9 over there tell me, well, nice of you people to talk  
10 on the television. It's nice to see you guys. Well,  
11 we don't know what's going on. We never see these  
12 people. I don't know what they're talking about. It's  
13 very difficult for us. The communication is very lax ,  
14 it's just terrible up here, especially the mail services  
15 we get. If we're lucky, we get it every two weeks, or  
16 one week <sup>if we're</sup> very lucky. So, if we seem very slow in a lot  
17 of things, well it's not our fault really. It's lack of  
18 communication.

19 I would like to talk a little  
20 bit on Pointed Mountain area. This is the big concern  
21 for all the Indian people. So I just want to go over a  
22 few points that -- first this land, this piece of land,  
23 Pointed Mountain, is the land that belongs to the Indian  
24 people. It's not a virgin land. It's a land that was  
25 used by Indian people for many, many years. Just  
26 recently, the oil company moved in -- they put pipeline  
27 out of there, it's just like a little city comparing it  
28 with our little village in Fort Liard. They have a real  
29 nice airstrip, lighted, gravel roads, they can travel  
30 from camp to camp. That means, when the Indian people





1 see this sort of thing, they think, well they must be  
2 making lots of money. We know this because when we  
3 ask for a piece of road in Fort Liard, the government  
4 tell us it's going to cost you thousands and thousands  
5 of dollars to upgrade so many feet of your road in our  
6 village. Well, you look at the Pointed Mountain area,  
7 the road is very well upgraded or very well put there.

8 When the people see this sort  
9 of thing, I guess I could say they're angry. For the  
10 simple reason that somewhere the people are getting rich  
11 and richer and the people down below, the Indian people  
12 around the lake shoreline, down below is getting  
13 poorer and poorer every day.

14 When I say that the Indian  
15 people are getting poorer, I don't mean money in the  
16 pocket is going out, losing money, cash money, I mean  
17 they're losing game and what not.

18 When you have this sort of  
19 activity in your area, the moose, fur animals, they sort  
20 of disappear, they start going away from this area.  
21 All you people must know that. If you see a moose  
22 standing there, if you want to overpass him with a  
23 plane, with a truck, this moose will run away, it's not  
24 going to go over there and pet him. This is what we mean.  
25 With all this activity, the games will just no longer  
26 hang around that area, there is just no way.

27 We can ask the white people  
28 this sort of problems, but they really don't care. All  
29 they're interested is in money.

30 I would like to bring a little



1 article in here, with, this is a little book, Explorer  
2 Guide Canada, Arctic 75 it is called. It's brought  
3 here for the tourists. It was published for the tourists  
4 that might be travelling in the Northwest Territories.

5 Well, the Indian people, they  
6 don't need anything like that, for the simple reason  
7 that we all know that wherever we want to go, we can go,  
8 we don't need a guide. We don't need anybody to tell  
9 us where to go. But, -- so this was published just for  
10 the white people that they call themselves tourists.

11 Well, in one of the little wordings here, the name on  
12 your travel map are a reminder to all of us up there,  
13 those who were first to discover our great northland.  
14 Well, by looking at the map, up here, you run across a  
15 name like Alexander Mackenzie. That they marched from  
16 Montreal to the frozen and Pacific Ocean, in the year  
17 1879 and 1793. Well, by looking at this map here,  
18 there's many, many names here, it's all white men, it's  
19 not the Indian people. I don't see any Indian people's  
20 name in here. By talking to the people, the very old  
21 people, even in this area right here, they can go  
22 back I don't know how far, long, long time ago. Some  
23 people even believe in 1200 years ago. So when you've  
24 got a leader like that, I mean, you don't know whether  
25 to trust a guy like that. We are saying that this  
26 is our land and then the Commissioner tells you, this  
27 Northland was discovered by the white people in 17  
28 something.

29 There is another thing here,  
30 the tradition tartan here that is printed here, it is



1 something like Scottish people will use for dancing,  
2 the kilt or whatever they call it. And to me, this  
3 should be a piece of moosehide here, with a beaver fur  
4 around it, which make more sensethan putting a piece  
5 of cloth here that Scottish people wear.

6 You look at a lot of stuff  
7 like that, you don't know whether the government people  
8 are on your side or -- you just don't know where you are.  
9 It makes you feel that you're sort of left out on  
10 everything.

11 Another point I want to bring  
12 out is also the area of Pointed Mountain, there is just  
13 this one valley or one passage from Fisherman Lake out  
14 into the trapping area, it was being used by the oil  
15 company last year to move an oil rig in there and at  
16 the end of the valley there, the drill site was installed  
17 so the thing has been put up and there was drilling  
18 going on there all last winter.

19 Well again I say, this is not  
20 a virgin land, it is not a pioneer land, it is the  
21 Indian land. Well to do something like that, why don't  
22 the people let us know that it is doing something like  
23 that. Another thing is that the oil company was drilling  
24 there, they know this land belongs to the Indian, it  
25 belongs to a trapline that belonged to Indian people that  
26 live in that area. There was a stove there, somebody  
27 hang over a tree, it's a very old, old stove, and a  
28 tree grew through this stove, it was -- I would say  
29 about six inches or four inches. That's just to show  
30 you that there was somebody, the trapper put that stove



1 there.

2 Well, this goes on and on and  
3 on. The people last year, the trapper wanted to use  
4 that trap line, he never went over it to trap. There is  
5 just one passage to that valley, it was used by the  
6 oil company. Having a grader working in that area, it's  
7 very hard area to work a cat in, therefore, in some  
8 places, maybe you gain, I would say, a quarter of a mile  
9 if you're lucky. There's a lot of tough country there.  
10 So the noise is there all year round.

11 Again, the animals don't like  
12 noise so a trapper there just sort of took off from that  
13 area last year and move into Fort Liard this year,  
14 all winter long. And, from what we hear, they can't move  
15 that oil rig out the way it came in, because it was too  
16 tough, too much work. That oil rig will be moved  
17 out of that area via Yukon site. Well, the Indian  
18 people feel that it should be brought out the way it  
19 went in, the damage already done from this site, why don't  
20 they bring it out the same way they brought it in.  
21 But asking government that question is almost useless,  
22 because there was a letter sent to Land Use Office in  
23 Yellowknife from Calgary, these people want to get a  
24 permit for, land use permit to have their camp moved  
25 to Nahani and Number 2 camp further up Nahanni and Number  
26 3 camp to the Yukon, Northwest Territories border. I  
27 would say about 40 miles out. Well, I told the govern-  
28 ment that approached me on this here, I said, why do  
29 you come to me now, when you know that these people are  
30 already on their way down to set up their camp. It's





1 just another run around that we get from the government  
2 people all the time. When we ask the government  
3 people well, you should let us know what is going on.  
4 Well I was right, I told this government that approached me,  
5 this paper should be torn in half and thrown in the  
6 garbage can. The government said no, we need you guys  
7 permission to do this. Well I still got the paper in my  
8 hand, and today I know the camp has been set up in  
9 Nahanni and I think they're moved to the Number 2 camp  
10 now. This sort of thing goes on in our land all the time.

11 I would like to bring up the  
12 Pointed Mountain again. A lot of people tell me that  
13 there was a lot of jobs being promised by the oil  
14 company when the pipeline was to go, was to be pushed  
15 through to Fort Nelson. And to this day, right today,  
16 I don't think there's been a, I know of, there's nobody  
17 working on the plant site, right today. In fact, we  
18 don't know jst even one.

19 Well this sort of thing goes  
20 on all the time. Even our own government people when  
21 they come into town, the government brings them here,  
22 most of the government people working in towns here, the  
23 men are working, and also the wife is working. It's  
24 -- like I can name them off but I will not. When you  
25 see this sort of thing, you know all these white people  
26 are just money hungry. The people are just not getting  
27 a penny out of this whole thing. When the people say  
28 well, we're going to get you jobs if we put a pipeline  
29 through here, well, they should put that work to the  
30 people and even if they employ a couple of guys, it would



1 mean lots. A lot of our own government people are  
2 putting people in our little towns here and they all  
3 work, the wife and all work. Now, we don't have that  
4 many jobs in Fort Liard. We don't have any. There's  
5 a couple of Indian people that are holding steady job  
6 in Fort Liard. Well, also all these people here, they  
7 have large families, some have 12 kids. That's why  
8 the people here that think that another pipeline would  
9 be the same thing. They say well there'll be jobs here,  
10 there will be jobs there, but maybe it's just another  
11 piece of Pointed Mountain Gas Line, we don't know.

12 I ask Judge Berger, If I can,  
13 let somebody else come up and talk now and perhaps later  
14 on, I can come up and talk some more. I like to --  
15 right now I got so much in my mind, I just like to sit  
16 for awhile.

17 THE COMMISSIONER: Before Mr.  
18 Klondike begins, could we just stop for 30 seconds.  
19 There's something wrong with the P.A. system.

20 I think we're ready to go  
21 again, Mr. Klondike, so please go ahead sir.

22 Excuse me, Mr. Klondike, could  
23 we have what you said so far translated and then you  
24 can start again, would that be all right.

25 MR. KLONDIKE: Before the  
26 (Interpreter)  
27 pipeline come into our country, he says, I lived there,  
28 and raised my family, and I used to hunt fish, meat,  
29 fur, marten, lynx and moose and if I'm hungry, he says  
30 I can use a fish hook and catch fish and good weather  
permitting, he says, I can go out and get meat, he says,



1 and I was hoping to raise my family, until they get of  
2 age and then they could make a good living out of that  
3 country, because there was lots of game. But he says  
4 now that since the pipeline came in, he says, I'm scared  
5 to go anyplace. I don't know where to go, because  
6 wherever I want to go there's a seismic line with  
7 trucks rolling back and forth on it, or there's --  
8 they're building pipeline and if not, he says, planes  
9 is flying overhead and it scares the moose and the caribou  
10 away he says, and ever since they come in, he says,  
11 I couldn't make a living out of the country, he says,  
12 this is my trouble now, he says.

13 THE COMMISSIONER: Carry on  
14 please, Mr. Klondike.

15 MR. KLONDIKE: And he says,  
16 (Interpreter)  
17 there's all kinds of money made around me, all around,  
18 he says, with the oil, and he says they don't give me  
19 anything, they don't think that I'm a person living there,  
20 because I was living there before them, but they don't  
21 take that into consideration he says, and it seems they  
22 don't care about how the kids are or how I feel, he  
23 says. There's only one pass through the mountain that  
24 I used to trap, he says, they're occupying that / so that  
25 doesn't give him much chance to make a living.

26 THE COMMISSIONER: They're  
27 occupying the pass?

28 MR. KLONDIKE: (Interpreter)  
29 Yes, they're using it.

30 THE COMMISSIONER: Carry on sir.

MR. KLONDIKE: (Interpreter)





1 Any place that is fit to trap,  
2 valleys and you know, creeks and stuff, that's where all  
3 my trap lines were to make a living and he says, I used  
4 to make a good living out of that country but ever  
5 since the outfit came in, I can't go anywhere. It  
6 doesn't matter what direction I go in, I can hear the  
7 cats working all over the country, so that makes me  
8 very poor now. The only thing that I have to make a  
9 living now with is fish and he says, I don't think if  
10 they ever seen my cabin, he says they wouldn't even think  
11 it was fit for them to live in. That's the way I'm  
12 existing now he says.

13 So he says, there's no way  
14 out, from where he's living.

15 THE COMMISSIONER: Carry on,  
16 Mr. Klondike.

17 MR. KLONDIKE: (Interpreter)  
18 He says that now that the kids are grown, they have kids  
19 themselves too, they're in the same shape as I am, he  
20 says, I find it pitiful but they can't, they don't get  
21 a job so they just hang around where they are and he says,  
22 we're all in the same boat. No jobs, or there is no  
23 game around where the work is, so he says, right now I'm  
24 in poor shape. I can't make a living the way I used to  
25 anymore, around that country.

26 The other thing, he says, I  
27 had one trapline, the main trapline, and he says, the  
28 seismic or pipeline, whatever it was, he says, had  
29 ploughed the road out, and I lost all my traps in that  
30 mess too he says. And they don't seem to be



1 considering whether it's damaging or whatever, he  
2 said they just go ahead about what they're supposed to  
3 do.

4 He's still living there and  
5 archeologists dig some spears and artifacts, whatever  
6 you call it, digs it out of there, so he says, I'm  
7 still hanging in that place. He says the pipeline is  
8 only about a half mile back from his house. But he  
9 says there's no place he can go so he's toughing it  
10 out.

11 There's a lot of chemicals  
12 used in their work and he figures that a lot of that  
13 stuff drains into the lake and is killing ducks and fish  
14 in there too, so he is kind of suspicious that one  
15 of his kids had died through that water and pollution.  
16 Now he's scared to go back, but he's hoping that it will  
17 wear out in time then, he figures on going back again.  
18 And his wife is not very healthy so he's spending most  
19 of his time in town, for the time being.

20 THE COMMISSIONER: Is there  
21 anything else you wish to say at this time, Mr. Klondike?

22 MR. KLONDIKE: (Interpreter)  
23 Just, I think, what he is trying to say, is exploitation  
24 but how it's done is too many details so he went through  
25 as much as he could tell you about it, but he says in  
26 short it's just exploitation, how it's done and he doesn't  
27 like it. So that's about the size of it.

28 THE COMMISSIONER: Thank you  
29 very much sir.

30 MR. KLONDIKE: (Interpreter)



1 He thanks you too and he says,  
2 while we have the chance, I'll just as well tell you  
3 what I think of the situation. We don't like, he says,  
4 to see so much money coming out of there, and game so  
5 poor, and there's no way he can get a hand out of it,  
6 or he says, they don't find it pitiful or anything,  
7 he never was there, but in fact, he says, I was there  
8 before the oil outfit. But they're profiting by it, he  
9 says, but I don't get no profit, out of it.

10 (WITNESS ASIDE)

11 DANIEL LOMEN: Sworn  
12  
13

14 MR. LOMEN: ( Interpreter)

15 He says, most of us, he says, we have no education and  
16 we don't travel away from our town so we haven't got  
17 much experience in finding all these things out, but he  
18 says, that we have pipeline here, and there's pipeline  
19 in B.C. too so in further back a few years ago, he says  
20 we used to go beaver hunting and find beaver were quite  
21 plentiful he says, but wherever the pipeline crosses,  
22 creeks from there on down he says, the beaver are  
23 diminishing because he says there must be a reason for  
24 it, because it never was like that before.

25 He says Johnny Klondike  
26 probably gave you most of the idea, he says, we're  
27 all pretty much the same, but he says, this is all I  
28 can say for now, but he says, I would like to ask you,  
29 a question if you don't mind.  
30

THE COMMISSIONER: Go ahead.



Daniel Lomen  
Edward Diamond-C

1 MR. LOMEN: (Interpreter) In  
2 the country here he says, all we live on is hunting,  
3 living off the land, moose, bear, moose and cariboo,  
4 whatever, furs, that's all we make our living by.  
5 He says we don't make a living by making money he says.  
6 He says I wish we had the same opportunities to make  
7 that money as you get he says.

8 He says, in the past,  
9 we didn't have much education, but from now on,  
10 the kids are going to school, but they've got  
11 to live but they're not up to par, but we got  
12 the right to live as the young generation too.

13 I'm only asking you  
14 a question or I'm telling you what our situation is.  
15 But if you want to tell me anything, I will be  
16 glad to listen to you.

17 THE COMMISSIONER: Thank you  
18 very much. I'm here really to listen to you,

19 MR. LOMEN: (Interpreter)  
20 Thank you very much. He says there's lots of strangers  
21 in here too but I'm not trying to put on any-  
22 thing, but I would like to tell you the truth  
23 and let you know our situation, so as you can see for  
24 yourself what kind of situation we're set in.

25 THE COMMISSIONER: That's why  
26 I'm here.

27 (WITNESS ASIDE)

28 EDWARD DIAMOND-C: Sworn.

29 MR. DIAMOND-C: (Interpreter) He  
30 says thank you for you being with us, and in the past,





1                    we've never had no opportunity to get rich  
2 or any opportunity to make a good living. What we're  
3 doing,                    we're just merely existing. But

4                    I'm glad that you're here, and we have an oppor-  
5 tunity to tell you our set up, so I says, I will let  
6 you know a few other points.

7                    We have no future,  
8 to get up on our own like anybody else.                    This is  
9 the way we live and that's the way it's going to be  
10 because we have no way of getting rich or have a decent  
11 living.

12                    We                    always were  
13 pitiful but we have a few game that we can rely on for  
14 a living,                    but                    since the exploration got into  
15 the country, things are getting harder because the games  
16 are scarce and they seem to run away from our main, how  
17 you say, our main environment, so                    to get to  
18 where the games are, he says, is big far, therefore,  
19 we are poorer now than what we were 40 years ago.

20                    He says after the experience  
21 we have had with the pipeline,                    we know what  
22 it's all about                    and again, we're talking about  
23 a pipeline, but                    we want the land,                    and  
24 we don't care about oil or anything else, but  
25 we got to have land to live on, to live in.

26                    Well, he says, 20 years ago,  
27 we used to be able to make a fairly good existance,  
28 but since exploration got into the mrth, he says, we're  
29 getting poorer                    but                    no doubt that the oil  
30 outfits are getting richer but we're certainly not getting



1 any richer, we're getting poorer. And they  
2 don't even ask us to work because there might be a reason  
3 for it because it isn't a way of living, and  
4 you got to be qualified in order to work with this  
5 outfit and being what they are, they're just  
6 overlooked and bypassed all the way through.

7 THE COMMISSIONER: They're what?

8 MR. DIAMOND-C: (Interpreter)

9 They're bypassed us, they're not technicians or  
10 qualified to do their work. He says, you can't put it  
11 in a way that we are complaining but we're only telling  
12 of the facts or how we are, and we're glad to talk to you.  
13 He can do it for a living, is just live off the land  
14 and nothing else.

15 We will talk a little bit about  
16 Pointed Mountain now. He remembers he said where the  
17 pipeline, where Pointed Mountain is, he says, used to  
18 be a lot of beaver and rats, he says, he's trapped there  
19 for 60 years. He goes in there once in a while because  
20 Johnny is trapping there now so he doesn't interfere  
21 with him but he knows for a fact that the games are  
22 diminishing he says.

23 THE COMMISSIONER: Johnny who?

24  
25  
26 MR. TRINDAL: Klondike.

27 MR. DIAMOND-C: (Interpreter)

28 And the games are disappearing, since the white people  
29 are there it's probably too much traffic, it's occupied  
30 and the game doesn't get a chance to get back in. So



1 he moved back to Bovie Lake, 25 miles out the other  
2 direction, and there has been some drilling going on  
3 there and he figures the oil is tapped there too.  
4 He moved away from one spot and then the way people  
5 drilled there again.

6 THE COMMISSIONER: He figured  
7 the oil is what down there, tapped there.

8 MR. DIAMOND-C: (Interpreter)  
9 Yes, he figures it is tapped and he says you can see  
10 a little bit of seeping out of there.

11 They're all got the same idea,  
12 that the same thing as what happened at Pointed  
13 Mountain, the same thing would happen again, so they're  
14 not too fussy about it, it's no benefit to them he says.  
15 The oil people work but there's no benefit to them, so  
16 why ruin the country,

17 The same thing happened there  
18 as what happened at Pointed Mountain, he says, they  
19 just go about drilling and they're looking for oil but  
20 they don't care who's around or what is happening.

21 THE COMMISSIONER: They don't  
22 care whose ground.

23 MR. DIAMOND-C: (Interpreter)  
24 No, they don't care who is living or --

25 THE COMMISSIONER: Right.

26 MR. DIAMOND-C: (Interpreter)  
27 And he says they were there before anybody and nobody  
28 asked them for any permission, they just come  
29 and drill and go about their business and they don't care  
30 who's around and who's there or not.





1 He says all they care about  
2 is the land. And what we, I don't know, but he says, he  
3 wants the land and they don't care about pipeline or  
4 anything else and he says, he wished the government would  
5 settle/they think is right with them and that's the end  
6 of the land.

7 THE COMMISSIONER: The land.

8 MR. DIAMOND-C: (Interpreter)

9 Yes. What he means I think is --

10 THE COMMISSIONER: I think I  
11 understand him.

12 MR. DIAMOND -C: (Interpreter)

13 But I guess you know what I mean.

14 THE COMMISSIONER: I think so.  
15 It may come up again anyway.

16 MR. DIAMOND -C: (Interpreter)

17 I think he's trying to say royalties or whatever. A  
18 little bit of what they get out of it, so they can  
19 better their lives with it.

20 That's all I'll say. If he has  
21 time, he'll probably say a little more but there's lots  
22 of people probably would like to put in a word too.

23 THE COMMISSIONER: Thank you  
24 very much.

25 (WITNESS ASIDE)

26 THE COMMISSIONER: I think maybe  
27 Chief, we could stop for five or ten minutes and just  
28 take a break and then start up again, would that be  
29 all right.

30 (PROCEEDINGS ADJOURNED FOR TEN MINUTES)



1 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

2 THE COMMISSIONER: Well ladies  
3 and gentlemen, we'll call our hearing to order and  
4 maybe we'll just wait a minute until the people come in.

5 We'll start again now, and  
6 Mr. Trindal , would you announce the name of each person  
7 who speaks when they begin, if you wouldn't mind.

8 JIMMY KLONDIKE: Sworn.

9 THE COMMISSIONER: Mr. Klondike.

10 MR. KLONDIKE: (Interpreter)

11 We only got three fish lakes  
12 he says, and one is Sandy Lake, one is Fisherman's  
13 Lake and one is Bovie Lake and he says --

14 THE COMMISSIONER: One is  
15 Sandy Lake, Fisherman's Lake and what was the other  
16 one?

17 MR. KLONDIKE: (Interpreter)  
18 Bovie Lake. And he says that anybody that goes  
19 fishing and catches a big fish and a small fish,  
20 throws it back in, he says they don't like  
21 that, because what you throw back in, has got a tendency  
22 to probably die, probably not survive so they don't  
23 like that.

24 He says even though the fish  
25 is small he says, we eat them all, because that's  
26 very precious, it's just like keeping it in  
27 the freezer, he says when we want it we can go and get  
28 it and it's fresh. But he says to catch more fish and  
29 throw it away, he says, it's just like destroying. He  
30 says, we don't fish for fun, he says, we fish for a living.



1 He says there was a lot of  
2 families lived in that Fisherman's Lake, at one time,  
3 but since the pipeline went in there, it chases all the  
4 games out of there, nobody would like to stay there  
5 anymore so therefore, there's only three families living  
6 there now.

7 It's a trapper area here,  
8 and the pipeline is going through creeks, beaver ponds  
9 and whatever and he says that in that going through the  
10 fish lakes and he figures that if the pipeline should  
11 break probably run into the lake and this is all  
12 trap lines that the pipeline is going through.

13 He says the result of those  
14 pipes going through creeks and beaver ponds, is kind of  
15 polluted, to a certain extent, it polluted the creeks  
16 and the environmental people don't want you to throw a  
17 can away but he says how come they're not saying anything  
18 about this pipe going through the creeks and beaver  
19 ponds. There might be/ <sup>other people that would</sup> like to say something but this is  
20 all I got to say for just now.

21 THE COMMISSIONER: Thank you  
22 very much Mr. Klondike.

23 (WITNESS ASIDE)

24 WILLIAM SASSIE: Sworn

25 MR. SASSIE: (Interpreter)

26 He says he knows of a capped well and he says there's  
27 seepage, you know, a certain amount of drainage out of  
28 it.

29 THE COMMISSIONER: He knows  
30 about what?



1 MR. SASSIE: (Interpreter)

2 Capped well.

3 THE COMMISSIONER: Capped well.

4 MR. SASSIE: (Interpreter)

5 And he says the oil is seeping out of it and he would  
6 like to know if it's harmful or not.

7 THE COMMISSIONER: All right,  
8 now we have representatives from the pipeline companies  
9 here and maybe when we come back after supper, we'll  
10 ask them to answer that, will that be all right?

11 In the meantime, since  
12 Pointed Mountain has no connection with Arctic Gas or  
13 Foothills I take it, Mr. Carter, and Mr. Hollingworth,  
14 you might confer with the people here from Pointed Mountain  
15 and Amoco and see if any one of them wants to volunteer  
16 an answer to this question. We'll leave that in your  
17 hands until after supper. Carry on, excuse me for  
18 interrupting.

19 MR. SASSIE: (Interpreter)  
20 He has the same complaint as Johnny Klondike so he says  
21 it's no benefit to us so they don't like the idea of  
22 these people working around, they don't get nothing  
23 out of it so they really don't like the way things are  
24 going. Very much the same as Johnny Klondike.

25 THE COMMISSIONER: Right.

26 MR. SASSIE: (Interpreter)  
27 When there's any project like that going on, he says,  
28 the natives don't get nothing out of it, no work or  
29 nothing so this is why they object, they say this is  
30 our land and when there's work like that going on, he





1 says nobody offers us a job, so he says he don't like  
2 that. It's ours so he says we won't let it go.

3 THE COMMISSIONER: Would you  
4 like to add anything sir.

5 MR. SASSIE: (Interpreter)  
6 What he worries about, he says, if the land is ruined,  
7 what's next, what they going to make a living out of  
8 after that. When you're not a tradesman, he says, you  
9 live off the country, and if it's taken away, he says,  
10 we don't know what to do next.

11 Other people would like to  
12 say something. For now, he says this is all. Thank you.

13 THE COMMISSIONER: Thank you  
14 very much, Mr. Sassie.

15 (WITNESS ASIDE)

16 MR. MCASEY: Mr. Commissioner,  
17 In order that Amoco can answer that question after  
18 supper, I wonder if there might be some description  
19 of the approximate geographic location.

20 MR. SASSIE: (Interpreter) A  
21 mile from their camp, half a mile. Half a mile from  
22 Bovie Lake, from the west side.

23 THE COMMISSIONER: Have you  
24 got that? All right, thank you Mr. Sassie. Well maybe  
25 we should hear one more person before supper. Would  
26 that be all right, Chief.

27 JIM SEYA: Sworn

28 MR. SEYA: (Interpreter) He's  
29 got a cabin about nine miles and he has made himself a  
30 garden by hand and whether it's an oil outfit or a



1 seismic came and unload all the equipment down and just  
2 use his garden and strip the land all around his cabin  
3 so he didn't like to go back and just left the cabin for  
4 good.

5 THE COMMISSIONER: You said  
6 that cabin was about nine miles, nine miles from where,  
7 in what direction.

8 MR. SEYA: (Interpreter)  
9 Up the Liard.

10 THE COMMISSIONER: Up the  
11 Liard.

12 MR. SEYA: He says there's a  
(Interpreter)  
13 road comes out the Fish Lake into the Liard River.

14 THE COMMISSIONER: That's  
15 where his cabin is?

16 MR. SEYA: (Interpreter) Yes.

17 THE COMMISSIONER: I might  
18 say that if the representatives of Pointed Mountain or  
19 Amoco want to deal with that allegation, they may  
20 after supper. The location has been pinpointed. It may  
21 be that it was an exploration company, having nothing to  
22 do with Pointed Mountain or Amoco.

23 Carry on sir.

24 MR. SEYA: (Interpreter) He  
25 abandoned that home and then moved over on this side,  
26 but whatever the exploration has been going on, he says  
27 the game has not exactly disappeared but it is not as good as  
28 it was in the old days. Thank you.

29 He says the same thing. He said  
30 he had to abandon that place because there was too much



1 exploration going on so he moved over to Bovie Lake  
2 now.

3 THE COMMISSIONER: Before  
4 you go, Mr. Seya, could you show me on this map or  
5 where Fish Lake is. Maybe you could chief.  
6 For the record, the Chief pointed out what is known  
7 as Fish Lake and it's on the map as Fisherman Lake,  
8 same lake. Thank you Mr. Seya.

9 (WITNESS ASIDE)

10 THE COMMISSIONER: Well, I  
11 think maybe we should stop now for supper and come back  
12 at 8:00 tonight, would that be all right. And we'll  
13 carry on at 8:00 tonight, so I hope you'll all come back  
14 at 8:00 and we'll carry on till midnight or as late as  
15 you want to. And I'm still going to be here tomorrow,  
16 so we can listen to more of the people tomorrow too.

17 So we'll adjourn then until  
18 8:00 tonight, thank you.

19 (PROCEEDINGS ADJOURNED TO 8:00 P.M.)

20 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

21 THE COMMISSIONER: Ladies and  
22 gentlemen, we'll come to order again. And we'll ask  
23 the representatives of Amoco to start off tonight by  
24 dealing with the questions that came up.

25 JACK SAVAGE: Sworn.

26 MR. SAVAGE: My name is Jack  
27 Savage, I'm with Amoco Petroleum. And I'd like to say  
28 a few words about the points that Mr. Sassie brought  
29 up, William Sassie brought up earlier about the oil leak  
30 down by Bovie Lake. We've since determined this is





1 another operator's well in B.C. and it is sump clean  
2 up problem. The local forestry officer is aware of  
3 it and he has notified the operator involved, I  
4 understand, several weeks ago, and plans are currently  
5 under way for the clean up.

6 The second point was the  
7 point that Mr. Seya brought up about his cabin. His  
8 cabin is at the Pointed Mountain barge landing, it's  
9 at the end of the road coming down from Pointed  
10 Mountain on the Liard River. And there is, we know  
11 where the cabin is, we have a Land Use Permit covering  
12 about three acres adjacent to it that we've held for  
13 many years now, that we use as a barge loading and un-  
14 loading site and we do store equipment adjacent to his  
15 cabin. We weren't aware that we had damaged his garden,  
16 but I'm going to get with Harry and Mr. Seya after the  
17 meeting and we'll talk further about that, to verify  
18 when it happened and what actually happened.

19 We haven't had any other  
20 problems in -- near the barge landing. We did have an  
21 occasion about three years ago, when we were preparing  
22 the barge landing site, one fall, where we apparently  
23 inadvertently covered up one of the Fort Liard resident's  
24 outboard, which he had cached down there. He reported  
25 this to the RCMP who contacted us and we tried to  
26 recover the outboard motor, we couldn't, so we paid him  
27 for a new outboard motor at that time. But this is the  
28 first we've heard about the damage to the garden by the  
29 cabin, but we'll certainly follow up on that.

30 THE COMMISSIONER: Mr. Seya's



Jack Savage  
Johnny Klondike..

1 cabin.

2 A Mr. Seya's cabin.

3 And that's all I had.

4 THE COMMISSIONER: Fine,  
5 thank you. Now, do you want to translate that, Mr.  
6 Trindal.

7 (WITNESS ASIDE)

8 THE COMMISSIONER: I think we  
9 can carry on now and if there are any others who wish  
10 to speak, they're certainly welcome to come forward.

11 Let Mr. Trindal translate for  
12 a moment.

13 JOHNNY KLONDIKE, resumed.

14 MR. KLONDIKE: (Interpreter)  
15 This is Johnny Klondike, he says in the olden days, he  
16 says we used to not him, probably, but older people than  
17 he was, used to pull him across Beaver River and they used  
18 to build spruce bark canoes, and a whole bunch of them  
19 used to go down and bring down a whole bunch of dry meat,  
20 and they used to sell these to the white people. And  
21 they used to import what you call this Irish whiskey,  
22 Niggerhead, we used to call it, and they were out of  
23 tobacco so they used to use gunny sacks for wrapping  
24 and they had no tobacco so the Hudson Bay man used to  
25 slice a chunk of this gunny sack and they used to chew  
26 that for the taste of the tobacco that was in it. He  
27 says he seen those days. But he says we never depended  
28 on the white man for the living those days like what we  
29 are now, he says.

30 And he says his uncles and  
older people used to hunt meat for the Hudson's Bay or



1 any white man that used to work for them, and he says,  
2 they don't get supplies like they used to now as in  
3 those days, so they used to hunt moose and sell the  
4 meat, the bull moose, or cow moose was 30 skins  
5 which is equivalent to \$10 those days.  
6 And the bull moose was 20, 20 into 3, that would be  
7 about 5, 6 dollars a piece. And the little ones would  
8 probably be 2 or 3 dollars. And that was the price we  
9 used to sell the meat for those days, and there was  
10 all kinds of meat and everybody lived on it and they  
11 kept, they sold the good meat and they kept the heads  
12 and the leg bones for themselves and they sold the good  
13 meat for that price.

14 Wolves for the Hudson Bay or  
15 any white man were here as for hunting, but he calls,  
16 we used to call them hunters but he calls it wolf and  
17 he says we used to furnish all the food for the white  
18 man, but it's vice versa now he says. We're not the men  
19 we used to be. He says those days we were wolves but  
20 now a days vice versa, we're recipients, he says.  
21 That's all, he says.

22 THE CHAIRMAN: Thank you Mr.  
23 Klondike.

24 (WITNESS ASIDE)

25 FRANCIS BERTRAND: Sworn

26 MR. BERTRAND: (Interpreter)

27 He says he has trapped in B.C. and wherever there was  
28 beaver at one time, now there seem to be getting scarce,  
29 he says he would like to know the reason why it's happened.  
30 Wherever the seismic has been, wherever the drilling was



1 and the explorers, what kind of chemicals are they using  
2 he says, because it's killing the rabbit and chicken,  
3 or squirrel, whatever eats the mud, they die, he says,  
4 and he would also like to know what the chemical is  
5 like, is it poisonous, so he said he would like to know  
6 what it's made out of. He says we have been around the  
7 camps, out of food and stuff, and they won't offer us  
8 any food or anything, he says, so therefore, we just  
9 have to live on the -- whatever we can get a hold of,  
10 he says, off the land. They won't hire us and they're  
11 unconcerned he says, they don't seem to care, whether  
12 we are getting hurt or not.

13 He says the outfit that put  
14 this line in, now that it's in, and finished, there  
15 would be no more jobs required, and we won't be getting  
16 any job out of it, but now I suppose he says, they'll  
17 be getting up the lumber and destroy that too, he says.  
18 With sawmills and stuff like that.

19 Sure, he says, if they get  
20 into sawmill business or lumber industry, I would like  
21 if they hired the natives for labour or whatever they  
22 can be able to do, that's about the  
23 only thing left for them now here, around Fort Liard.  
24 So the younger people may have some other things to  
25 talk about, but he says this is all I have to say for  
26 now.

27 THE COMMISSIONER: Thank you  
28 Mr. Bertrand.

29 (WITNESS ASIDE)

30 WILLIAM BETHALE: Sworn





William Betthale Sr.

MR. BETTHALE: (Interpreter)

He says he has occupied his old man's trap lines ever since he died, he says it's about 60-70 miles and he's got to pack in and pack out every year and he has run across a seismic outfit running criss crossing his road and baring traps. I haven't put in any complaint yet he says. He wouldn't kick but he hasn't been to school. All he knows is Slavey language and he doesn't know how to read and write and that's the only way he made his living is by bushpacking and packing in and out, and the only way he makes his money is by bush land, by trapping and hunting moose. He's 56 years old and he hasn't done any work or labour for any white man yet. And he says what gets him, he says, they criss-cross my road and every time they cross it, I've got to clean the road, every time, he says, but I haven't complained yet / So he says, his complaint is that with exploration going up, it makes it harder to make a living because it scares all the moose away. So that's the complaint he has.

And he says, when they leave their camp, it's not cleaned up, it's just left as it is. Whatever food or stuff is left over is just left there, going to waste and animals feed on it.

(WITNESS ASIDE)

WILLIAM MOUYE: Sworn

MR. MOUYE: (Interpreter)

He has a registered line, about one half mile from his home and the pipeline runs parallel to his trapline, he has a registered line.



1 He has two oil sites, tapped oil wells close to his  
2 place too and it crosses his / <sup>trapline</sup> about halfway too.  
3 And another things, he says he had traps disappear,  
4 the people working on the line, traps disappear and he  
5 can't never find them again, along with what's caught.  
6 He's trapped the Yukon Territory ever since he was a  
7 young boy. He's trapped in the Yukon since 1945.  
8 Whatever happens, profit or whatever is taken out of  
9 it, by profits, he says he hasn't gained anything by  
10 it so he says he's just as soon have them not around.  
11 With all this work going on his territory and he gets  
12 nothing out of it. And he says there is prospectors in  
13 the summertime, whether they have license or not, but  
14 he says there has been prospectors going through the  
15 country and if they run across cabins or cache, he says,  
16 they raid them and take whatever from the cabins too.  
17 He says there's a lot of that going on, he says, if  
18 they need anything, maybe they should ask for it rather  
19 than steal it because you depend on that stuff and  
20 when you get back, it kind of makes you mad, he says.  
21 Sometime I get mad and do things that he shouldn't do,  
22 he says, rather than let it be that way, he says they  
23 should come and ask or leave a note or something so  
24 he knows what is going on. This is prospectors in the  
25 summer time. If they need stuff, he says, we could  
26 give it to them, rather than get back there and find  
27 out that it has been stolen, He didn't get no profit  
28 out of the pipeline, but I have told you that already.  
29 This is all I have to say for now.

30 THE COMMISSIONER: Thank you



1 very much sir.

2 (WITNESS ASIDE)

3 WILLIAM BETTHALE JR.

4 MR. BETTHALE:

5 I guess I'll translate it.

6 This meeting is not just only for us, in the future these  
7 little kids will have what we are doing now, like now  
8 we go out fishing, and hunting and swimming and we want  
9 them to have what we have now. I mean, like what my  
10 grandfather are doing before, you know, fishing, things  
11 like that. We want the land settlement, then the pipeline.  
12 And so that they can have what we doing as before.  
13

14 Johnny Klondike was speaking  
15 about the Pointed Mountain, I've been working there, I  
16 seen how they spill that water from the rigs to the creek.  
17 And I've seen that the Fisherman Lake and fish like  
18 that, I've seen it with my own eye, I was born in  
19 this here, I was born in the bush. We're not just saying  
20 that for nothing. We live here, we live in the bush,  
21 and we want it just like that. We want the land settlement  
22 first before the pipelines. That's about all, I have  
23 to say. Thank you.

24 THE COMMISSIONER: Thank you  
25 very much.

26 (WITNESS ASIDE)

27 THE COMMISSIONER: We'll take a  
28 short break while those of you who may still wish to  
29 speak can have a chance to collect your thoughts. We'll  
30 start again in about ten minutes.

(PROCEEDINGS ADJOURNED FOR TEN MINUTES)





1 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

2 THE COMMISSIONER: The people  
3 at the door could take seats along here if they wish.  
4 There's lots of seats in the front here.

5  
6 MR. BELL:

7 This would be a good opportunity  
8 for us to put our land use maps in. I think Phoebe  
9 Nahanni has a few words to say, just before we do that.

10 THE COMMISSIONER: Phoebe  
11 Nahanni has been sworn already, in earlier proceedings  
12 of the inquiry, so proceed.

13 PHOEBE NAHANNI: Resumed

14 I want to translate what I  
15 said.

16 THE COMMISSIONER: Before you  
17 do, could I invite the people at the door to take seats  
18 here if you wish.

19 MISS NAHANNI: When I came  
20 here around February or March to Liard, that was the  
21 first time I ever seen Liard. And I immediately took  
22 a liking to Liard because the people are really good,  
23 and their land is beautiful and in speaking to many of  
24 them I found that I have a lot of relatives here. And  
25 that made it even more -- it made me feel really, really  
26 good about it. And some people are not using the land,  
27 every season, they're only using it some of the seasons.  
28 But in my interviews I find, and in many of my inter-  
29 views, further down the river, down the Mackenzie River,  
30 and from other places, that people are saying that it  
doesn't mean that just because we don't use the land all



seasons, it doesn't mean that we're never going to use it in the future. It means that maybe in a couple of years, maybe in five years, we'll use it again. But, some of the prospectors and the exploration people for gas, minerals, who go out on the land, and they don't see any Indian people, they immediately assume that the people are not trapping anymore, or not hunting anymore, but their assumptions are unfounded, because a lot of them don't even speak to Indian people. They just ignore them all together. And the truth just keeps coming out at the interviews. And I suppose I could go further, but what I really wanted to say, at this time, was that I'm really glad to be here, I'm really thankful that I am here again, and with that, I think I'll start explaining the maps.

MR. BELL: I take it then that this is the map for the trappers who live in Fort Liard, and I'd like to ask you to pick up the mike and take a position in front of the map please. Perhaps you could point out a few of the more significant land marks to begin with.

MISS NAHANNI: Okay. Well, this map is a collated map, can I elaborate a little bit?

MR. BELL: Please do.

MISS NAHANNI: The map you see over there is an example of what I did to begin with. That's a 250 thousand scale map, and that shows I think five to seven trappers, their information, it isn't all there, because I didn't show all their trapping routes, I just showed the main travel routes and they



1 might have gone north or south or east or west of their  
2 main travel routes, and I didn't put it on there.  
3 Each colour is a different trapper. And I was limited  
4 with the number of coloured pencils I had, on the one  
5 map like that, but I've got four of them at that scale.  
6 And I collated all that into the information on the  
7 four maps to this scale which is 500 thousand, 8 miles  
8 to an inch.

9 MR. BELL: Perhaps so that the  
10 people in the room could orient themselves on the map,  
11 you could point out -- well I see the 60th parallel  
12 there and the boundary between the Yukon Territory and  
13 the Northwest Territories, could you point those out?

14 MISS NAHANNI: Pettitot, Black-  
15 water, it originates from out here.

16 MR. BELL: I see Fort Nelson  
17 down at the bottom there.

18 MISS NAHANNI: No, it's off  
19 the bottom --

20 MR. BELL: Nelson is off the  
21 bottom of the map.

22 MISS NAHANNI: Yes.

23 MR. BELL: Well perhaps you  
24 could explain then what the lines on the map represent,  
25 and why some of them are thicker then the others.

26 MISS NAHANNI: The thick  
27 lines indicate 50 percent or more, or else ten or more  
28 men have used this route. They've used it here.  
29 And the next line is the one that is shown here and  
30 around Fisherman Lake area. That's between five to ten



1 men. And the thin lines is less than five men. I  
2 didn't speak to a lot of the men because when I came here  
3 a lot of them were in the bush, Harry Fantasque, Harry  
4 Fantasque was at Fish Lake, which is across the Yukon  
5 border, he was there when I came here so I couldn't  
6 speak to him. A lot of Bovie Lake when I was here, a  
7 lot of people in Sandy Lake too. So I didn't get a lot  
8 of their information, otherwise it would have filled here.  
9 Probably a lot more here, up there.

10 MR. BELL: And there's a legend  
11 on the bottom, left hand corner of the map. Could you  
12 tell us what that says?

13 MISS NAHANNI: It indicates  
14 big game, large game such as moose, woodland cariboo,  
15 sheep, grizzly, and black bear or brown bear and also  
16 the areas where people fish. I made an error, Fort  
17 Nelson is right here.

18 By the way, this is the winter  
19 road, it goes down here, straight up here. A lot of  
20 these routes are old trails, they're old trails and the  
21 straight lines that you see there are cut lines.

22 MR. BELL: I understand that  
23 some of the trails pre date the marking of the boundary  
24 between the province and the Territories, is that correct?

25 MISS NAHANNI: Yes. In many  
26 of the areas that I've done, I could probably give you  
27 the names of the people that I've interviewed, if that  
28 would -- the people that I interviewed, were Sandy  
29 Bertrand, Edward Diamond-C, Paul Cadville, Gordon Kotchea,  
30 Johnny Klondike Sr., Gordon -- I'm sorry, Johnny





1 Klondike Jr., Jimmy Klondike, Danny Lomen, Frank Lomen,  
2 Willy Mouye, Jim Seya, William Sassie, Edward Mouye,  
3 Alexie Behile, Albert Thomas, Vital Timbre, Fred  
4 Kotchea, Pierre Berrgeault, Fred Berrgeault, St. Priger  
5 Nande, or Mouye, and Armand Betrand. And a number of  
6 these people have told me that they helped in cutting  
7 out the B.C. border, as far as Smith and they were  
8 slashing I guess, and there were a lot of Indian people  
9 from Simpson and Nahanni Trout and other communities  
10 around here, and a lot of white people from the south  
11 who were helping in making that border.

12 MR. BELL: I take it this map  
13 represents approximately 30 percent of the adult male  
14 trappers in Fort Liard?

15 MISS NAHANNI: That's correct.

16 MR. BELL: And that there are  
17 no trappers from any other communities represented on this  
18 map?

19 MISS NAHANNI: This is just the  
20 sample from Fort Liard.

21 MR. BELL: Thank you very much  
22 Phoebe, unless you have anything else to add, those  
23 are all the questions that I have.

24 MISS NAHANNI: Just the sample  
25 from Liard and after I spoke to men in Liard, I went  
26 to Trout Lake, and after that I went to Nahanni Butte.

27  
28 MR. BELL: Thank you very much  
29 Phoebe, I think this map should be marked as an exhibit.

30 THE COMMISSIONER: Yes. This



1 map, and should this map as well be marked as an  
2 exhibit?

3 MISS NAHANNI: I only have one  
4 of that.

5 THE COMMISSIONER: Well I  
6 think I'll have the secretary mark that map as an  
7 exhibit. It contains the hunting areas and trapping  
8 areas and fishing areas of the sample, 30 percent of  
9 the trappers in Fort Liard. The other map which con-  
10 sists of the hunting, trapping and fishing areas of  
11 four individual trappers, will also be marked, and the  
12 map with the 30 percent of the trappers on it, will  
13 after it's been marked, be turned over to Mr. Bell  
14 in his custody and it can be reproduced and Mr. Bell  
15 can return the marked exhibit to the inquiry.

16 MR. BELL: Very well sir.

17 (MAP MARKED EXHIBIT C-109)

18 (MAP SHOWING TRAPLINES OF FOUR TRAPPERS MARKED  
19 EXHIBIT C-110)

20 THE COMMISSIONER: All those  
21 people out by the door, if they wish to, there are some  
22 seats here. If you prefer to remain by the door, that's  
23 fine too.

24 Anyone else who wishes to  
25 speak is certainly welcome to do so. We have lots of  
26 time this evening, so I'm perfectly happy to remain  
27 here as long as you wish me to, in order to hear anyone  
28 who has anything to say.

29 CHIEF DENERON: I would like  
30 to carry on with some of the things that I missed out the



1 last time. First, I would like to tell Mr. Berger,  
2 Justice Berger about myself.

3 I did a little bit of  
4 travelling because of my job. I've been away from Fort  
5 Liard for 12 years, and during this 12 years I visit  
6 and worked with some people from, like Inuvik, Yellow-  
7 knife, and Whitehorse and during this time I visited  
8 a little settlement like Tuktoyaktuk, Sachs Harbour,  
9 Old Crow and all these little places. And besides  
10 that, I have a real good paying job, and  
11 sometimes I had to work the night shift, and afternoon  
12 shift, and for that reason, I thought well, this isn't  
13 the life I really like to do all my life, I went back  
14 trapping for a couple of years, and after I did that for  
15 a couple of years, well I came back and I'm very glad to  
16 come back.

17 The reason I'm saying this  
18 is that the people, the white people think that this  
19 pipeline will create lots of jobs for Indian people.  
20 Well, the trappers feel the way I did, it might be nice  
21 to go away on a job for a couple of months, couple of  
22 months or a couple of years, but it's always nice to get  
23 home where you were born, and live the way you used to  
24 live. Also, in Fort Liard, the people go away on a  
25 job and two weeks, one month, they always come back. So  
26 I don't think our senior people will benefit from this  
27 pipeline at all, not by way of a job anyway.

28 I'd also like to bring out  
29 the land claim. If we had a good land claim, it also  
30 means that Indian people can have more Indian development,





1 THE COMMISSIONER: Have  
2 more what?

3 CHIEF DENERON: Indian  
4 development.

5 THE COMMISSIONER: Indian  
6 development, yes.

7 CHIEF DENERON: I myself have  
8 tried to do a little business in town here, and I went  
9 to the government for a loan, just about a year and a  
10 half and I haven't seen a cent. Well if we had a good  
11 land settlement, well we don't have to go to anything  
12 like that. It may not look to the government, it's a  
13 year and a half ago now that I asked for that loan,  
14 but to me, it was a long wait, white people when they  
15 live off their earnings, they earn \$14,000 a year.  
16 Well, if you wait like me, well what I'm really trying  
17 to say is that to make a good living, you have to earn  
18 about \$14,000 a year. Well, I haven't done much for  
19 a year and a half now. So my saving could have gone  
20 down to nothing. I'm still hanging on, and still trying.

21 If we had a better land  
22 settlement, well we don't have to go through these kind  
23 of things, we can probably do a lot more from the land  
24 settlement.

25 Also, this works out almost the  
26 same for the trappers. White people, when they have a  
27 job, they go on strike, they negotiate with the company,  
28 or whatever, for better salaries and what not, because  
29 they claim that the cost of living keeps going up higher  
30 and higher every year. Well, for the trappers, they don't



1 have that. If they get a beaver, they take it to  
2 Hudson Bay store, because if the Hudson Bay will give  
3 them a dollar, well, that's what they're looking for.  
4 They just might as well go over there and throw it in  
5 and hope they get 5 pounds of sugar for it or what they  
6 might get for it. Well, if we had a good land settlement,  
7 well we don't have to go through something like that. We  
8 can maybe find our own fur market, we can -- the whole  
9 territory, like all the indians can get together and  
10 get all the fur together and sell it to the -- you know,  
11 better fur marketing.

12 I have a brother that is  
13 trapping last winter. He went to the Hudson's Bay,  
14 with seven beaver, and he got \$12 apiece for these big  
15 beavers, and when he told me he got \$12 apiece for  
16 these big beaver, I said, why did you do it. He said,  
17 well I need some more gas, I need to buy more gas to  
18 continue my trapping. And the government, only place you  
19 can get gas in Fort Liard is the government people, they  
20 will not take anything else but cash. And at this day,  
21 there was no cash at the Bay, so I told my brother, well  
22 you go back to the Bay, pick up the fur and give it to  
23 me and I told him I can give him \$15 apiece for them  
24 because I know <sup>that's</sup> how much they're worth. Well, I did  
25 this, to prove my point that you can get more than that  
26 somewhere else. Included in this was seven beaver and  
27 one lynx. Well, the lynx was \$38 at the Bay, and the  
28 other seven beaver, one of the beaver, one pelt was sold  
29 in Edmonton for auction sale, in June, well, fur marketing  
30 goes up and down, like anything else, this fur was



1 brought into the Bay when the fur was in the very top  
2 prime season, so my brother could have got more for  
3 it, but during this year, sent it to Edmonton, we  
4 lost two months, trying to sell this beaver in Edmonton.  
5 Even so, one beaver was sold for \$46, and the second  
6 beaver was \$41.50. And the other two, \$42 apiece, and  
7 the other one, \$33.50 and the other one \$19. And one  
8 lynx in there was \$156.

9 Well, this sort of things  
10 went on for years and years and years. This is why  
11 we are hoping and asking that we should have a better land  
12 settlement so we can overcome this sort of thing.

13 The other thing I like to talk  
14 about is -- has got to do with treaty money. And the  
15 permit for timber I guess. Well, when a lot of people  
16 told me that when I told them to cut some logs for  
17 building those buildings, I asked the forestry guy for  
18 some permits to cut some logs, so I can build myself a  
19 house. Well, I asked for 60 to 70 logs and the guy  
20 said, well how long you going to cut them. I said 8  
21 feet length. So I said, out of 60 to 70 logs, I can get  
22 200 logs, and he calculated all this year, and he told  
23 me it's going to cost me \$5. Well, I told him, I only  
24 need 60 to 70 logs, why should I be paying for these  
25 sort of things and he said, well, it don't matter, if  
26 the tree was 100 feet long, you can chop it into one  
27 foot length, you still get 100 pieces of log. So it  
28 don't really matter how long you cut them. You just  
29 get charged for the pieces. Well, the people tell me  
30 that -- my own people tell me that I should have never





1 paid for my own trees that are standing on my land.  
2 They said, you're only just a peanut compared to all the  
3 seismic oil companies, the millions and millions of  
4 timbers that they just knock over to be rot away.  
5 And that they told me that I should never have to pay  
6 \$5 on something like that, that is where  
7 my \$5 treaty money went and I like to ask Mr. Berger  
8 if he can keep this for exhibit.

9 THE COMMISSIONER: Yes, we'll  
10 mark that as an exhibit. It will be a permanent part of  
11 the record of the inquiry.

12 (PERMIT TO CUT TIMBER ON TERRITORIAL LANDS MARKED  
13 EXHIBIT C-111)

14 CHIEF DENERON: Another thing  
15 that I'd like to bring out is that the Indian people  
16 around here, it's really hard to point them out, if  
17 they're doing something wrong or something wrong,  
18 or whatever. What I really mean is that a couple of  
19 weeks or a month ago, there was a poster up at the  
20 Hudson Bay door, saying that "Do not drink water from  
21 the River". Boil it for ten minutes before using our  
22 water.

23 Well, the people --

24 THE COMMISSIONER: There was a  
25 sign up that said Don't draw water from the river.

26 CHIEF DENERON: Don't drink  
27 water from the river.

28 THE COMMISSIONER: Don't drink  
29 water from the river.

30 CHIEF DENERON: It was from the





1 Public Health Department and the local nurse in town  
2 that put this sign up. Well the people just don't  
3 believe in that. If you told them that's poison water,  
4 they still wouldn't believe that, because they were  
5 here for years and years and years and this is the  
6 only main -- They always went over to the bank, got  
7 a pail of water, took it home and drank it. The kids  
8 went swimming and drank the water. That's the way it  
9 went on for years and years.

10 Well, it's okay for us  
11 to -- like a doctor can tell us this, because we're  
12 humans, most of us will probably know what they're  
13 talking about, but what we can't get at, is how can  
14 we get the message across to the animals that are  
15 depending on this water, the fish and that.

16 THE COMMISSIONER: Thank you  
17 for that further statement.

18 (WITNESS ASIDE)

19 THE COMMISSIONER: Is there  
20 anyone else who wishes to say anything this evening?

21 JOACHUM BONNETROUGE: Sworn.

22 MR. BONNETROUGE:

23 Judge Berger, Chief Deneron and people of  
24 Fort Liard, last year I was here for approximately  
25 two months as acting settlement manager for the  
26 Government of the Northwest Territories. I know the  
27 dilemma that the Indian people here are going through.  
28 Many times, I've sat and talked and listened all  
29 night to them, even just to the matter of sharing,  
30 sharing experiences and even that means sharing a



1 cup of tea, and if need be, sometimes, it's sharing  
2 a cup of brew and by brew you know what I mean, it  
3 is something that the Indian people are able to cope  
4 with, not firewater in the white man's sense. And I  
5 talk this way because I feel that the people of Fort  
6 Liard are no different from me, even though maybe  
7 I may have gone to school for 18 years or so, and  
8 even right now, the way they are talking to you, the  
9 old chief, Daniel Lomen and the new chief, Harry  
10 Deneron, they're begging you to ask and plead to the  
11 bureaucrats and the government in Ottawa, to try to  
12 listen to them. And actually, what they're asking for  
13 is some recognition of who they are and what they are  
14 and where they are and when you mention where they are,  
15 it means at least, don't let us be squatters anymore.  
16 Even the small piece of ground that you stand on, and  
17 I stand on and Harry stands on, we do not own. We don't  
18 have title to it. That is the dilemma that the Indian  
19 is going through right now. And I am not only speaking  
20 for myself, but I am speaking for the people of Fort  
21 Liard and Fort Providence right now, and just to draw  
22 another analogy, about seven years ago, we built a log  
23 cabin for my grandmother and five years ago, we built  
24 a log cabin for my mother, and then since we were  
25 considered squatters, the people in the Government of  
26 the Northwest Territories, the Town Planning, I hate to  
27 mention names, but the Government of Canada, supposedly  
28 working within the Government of N.W.T. considered them  
29 not good enough. We were not good enough to build our  
30 own houses, so they tore them down with bulldozers, and



1 they put my grandmother in a brand new low rental  
2 housing. And my mother in a brand new low rental  
3 housing and the both of them are right out of their  
4 element. They're even scared to touch the light switch.  
5 And when they talk to me about that or try to say that  
6 they're scared, I don't even know what to do with all  
7 my education. I tell them grandmother, mother, don't  
8 worry, maybe one of these days since you've encouraged  
9 me with my education and so forth, maybe I'll be able  
10 to represent your case to the government of Canada.

11 Mr. Berger, I sure do respect  
12 your integrity as a man and I know your experiences,  
13 and I read of your work in British Columbia as a lawyer  
14 and as a judge and even referring to children, I  
15 just overheard that you were commissioned to hear what  
16 was happening to children in B.C. And in that sort of  
17 a way, I am only speaking for myself when I say, I am  
18 very bitter right now, very, very bitter. But I still  
19 believe in pink power, which means about seven, ten  
20 years ago, I used to work for the Indian Brotherhood  
21 for \$150 per month and that to me was red power. And  
22 in the meantime, making that \$150 a month, I had the  
23 patience, even though I didn't know I had the patience,  
24 I/gotten to know a lot of white people which the govern-  
25 ment class on their forms, "Others." So in that sort of  
26 a sense, I believe in pink power, which in essence means  
27 when the white man and the Indian and the Meti of the  
28 Northwest Territories north of 60 are pulling together,  
29 trying to protect what they have, what they own, and  
30 if anyone is going to take it away from them, that person





1 I would like to meet. Thank you Mr. Berger.

2 THE COMMISSIONER: Thank you  
3 Mr. Bonnetrouge.

4 PETER GARDNER: Affirmed

5 THE COMMISSIONER: Peter  
6 Gardner?

7 MR. GARDNER: Right. I  
8 thought this was a time for the Indian people to talk,  
9 but three friends asked me to talk, and when they did  
10 that, I thought about it and decided perhaps I should.  
11 My co-worker, Jane Christian and I are near the end of  
12 a 15 month linguistic anthropological study, in this  
13 area, paid for by the National Museum of Canada and  
14 by the National Science Foundation.

15 THE COMMISSIONER: You and  
16 your colleague, Mr. Gardner, are then anthropologists.

17 MR. GARDNER: Trained in  
18 anthropology and linguistics, yes.

19 I believe Jane will talk too,  
20 on what she and I will both speak as individuals, what  
21 we say is tentative because the study is not quite  
22 finished. What the people believe is good and about  
23 life in the bush.

24 We are studying here because  
25 earlier research shows the Dènè along these great  
26 rivers, are a very independent people. This kind of  
27 independence is something that I have been studying in  
28 India and elsewhere and publishing about for over 12  
29 years. The people are independent as individuals and  
30 as families. People in other parts of North America talk



1 about individualism. It is nothing compared with what  
2 we see here. These are really free people.

3 Freedom is not something they  
4 struggle to get, freedom is something they offer one  
5 another every day. Living with them, and I've been very  
6 lucky to be able to share floors of spruce boughs in the  
7 winter, which is good to sleep on, I also have had  
8 experiences here such as Joachum Bonnetrouge has just  
9 talked about, very lovely sharing experiences. Living  
10 with the people, you can see that they try to act with  
11 respect, even towards people who are young, or people  
12 who are confused or people who are different. They are  
13 tolerant beyond anything the white Canadians ever  
14 experience. When the people here give freedom to one  
15 another, they give equality. Again, many of us have a  
16 lot to learn from the people. I'm here to see how this  
17 affects their language, that's a very technical matter,  
18 and it probably is not of interest to the hearings,

19 The people believe, they  
20 mainly believe that the bush is good, that life in the  
21 bush is good. They talk about this over and over  
22 again. Men talk about it, women talk about it, young  
23 people and very old people talk about it, they talk  
24 about it in town, and they talk about it in the bush.  
25 They say the bush is a good place to take families, to  
26 take children. When they go out into the bush, they  
27 change. They become a happy people. Don't misunderstand,  
28 it is a hard life in the bush, they are certainly, they  
29 are constantly busy there, but going with them, I have  
30 seen them change as they leave town, and the pressures of



1 town life behind them. As a scientist, I have compli-  
2 cated ways of talking about what I have seen. Here it  
3 may be enough to say the change, the relaxed faces of  
4 people leaving the town, their altered ways of speaking,  
5 are documental facts.

6 THE COMMISSIONER: Excuse me,  
7 Mr. Gardner, I'm very interested in what you're  
8 saying. You speak Slavey, I take it.

9 MR. GARDNER: I wish I could,  
10 I speak a few words.

11 THE COMMISSIONER: I hope  
12 you're not being modest.

13 MR. GARDNER: I am. I mean  
14 I'm not. Jane talks more than I but it would be very  
15 presumptuous to try to talk in Slavey.

16 It sounds as if I am  
17 advocating the beliefs and the values of the people,  
18 let me say something about that. First, these are  
19 values that other Canadians can appreciate, so I have  
20 let myself talk in those terms. They are ancient  
21 values though and we should not see them as the result  
22 of our better teachings.

23 My study as a scientist of  
24 such value systems is a matter of scholarly record  
25 and if there is a hint of advocacy in what I say, I  
26 will place my -- willingly place my scholarly record  
27 before this court.

28 Third, if anyone says there  
29 are people around us who don't live by one or more of  
30 these values, I can only appeal that the people here are



1 not super human. Anywhere where drastic changes are  
2 taking place, there are particular people who find it  
3 hard to live by their traditional values.  
4 In downtown Toronto, in East Africa, in India, in  
5 Indonesia, or here, sometimes people in a moment of pain,  
6 are drawn to do the opposite of what they value. That  
7 has been studied too, and it has to be understood in  
8 context.

9 THE COMMISSIONER: I certainly  
10 am not accusing you of advocacy and if you were an  
11 advocate, I see nothing wrong in that anyway, but for  
12 the record, could you briefly state your scholarly  
13 qualifications, if you don't mind.

14 MR. GARDNER: Okay, I could  
15 do that. I took a PhD in Anthropology in 1965, from  
16 the University of Pennsylvania, and held two academic  
17 teaching posts ever since, ever since 1962, I have been  
18 engaged in research, funded by grants of some size, to  
19 do studies of the structure of the way of life of people  
20 such as this. I've held several such grants, and the  
21 present ones are not the first. I haven't wandered  
22 into this starry eyed, I came here able to evaluate the  
23 literature and I came here with a series of publications  
24 behind me about people with value structure like those  
25 in this area. That's what I was referring to when I  
26 said that I spoke as a scholar.

27 THE COMMISSIONER: You've been  
28 living in Liard here for 15 months.

29 MR. GARDNER: I've been living  
30 here since June 1 of last year and will be here until





1 near the end of next month.

2 I want to talk a little bit  
3 about life in the bush. In the study, some of our  
4 facts still have to be collected and studied, so there  
5 will be more to say later. Right now, I can say that  
6 people use the bush more for themselves than for things  
7 like furs that they wish to sell.

8 On any day you want to check,  
9 nine out of ten of the houses will have moose meat,  
10 caribou meat, bear, beaver meat, wild chicken or fish,  
11 If city people find reasons to say that this fresh, rich  
12 wild meat and things like liver and so on, which were  
13 never obtainable here in the store except on rare  
14 occasions, if people in the city find reasons to say  
15 that this should be valued lower than the inferior  
16 cuts that are sold in cans or infrequently unmarked  
17 frozen packages here, I think it can still be maintained  
18 very definitely that the meat is still more valuable  
19 than the skins that are sold.

20 And the people use a lot of the  
21 skins themselves. Moose, caribou, beaver, wolverine,  
22 and these won't get counted in surveys of fur catch.  
23 Almost any time there are several moose hides and others  
24 being smoked and tanned in the settlement here, and  
25 in the bush camps around us. Then they're made into  
26 the moccasins that most people own and wear in preference  
27 to \$35 boots, they're utilized in tools, the skins are  
28 used in making snow shoes necessary for life in the bush.  
29 The skins are used in making drum heads that are necessary  
30 for people to come together and experience the happiness



1 of summer days, summer nights.

2 This spring, we computed that  
3 over 85 percent of the families from here, had spent  
4 a substantial time in the bush during the past winter.  
5 Some, only a few months, some as much as nine months.  
6 Some of those who stayed here all winter or part of the  
7 winter, were kept here, I don't mean they stayed, they  
8 were kept here for continuing medical treatment, and  
9 some stayed to serve the government.

10 About ten percent are spending  
11 all summer at fish lakes too, 20 or 25 miles walk from  
12 here and more. It's a long statement, I'll be finished  
13 in a few minutes.

14 THE COMMISSIONER: Take your  
15 time, we have lots of time.

16 MR. GARDNER: Okay. Even  
17 people 70, 75 years old, lived in the bush in tents for  
18 weeks and weeks on end, this winter, in temperatures of  
19 20 below, 30 below, 40 below, Celsius, and colder.  
20 I have visited them, and found them in the middle of  
21 February, eating fresh fried fish for breakfast in their  
22 tents, working surrounded by wild meat and skins,  
23 surrounded by snow shoes and sleds they have made.  
24 These are the people in their 70's.

25 Perhaps more important, I have  
26 seen people of 20 years old, 30 and 40, doing the same  
27 thing and calling it the good life. Even the young, can  
28 still make several kinds of snow shoes, they can make and  
29 use the wooden traps and deadfalls the people made long  
30 before traders brought steel traps here, and began buying



1 furs. This is something I've been able to photograph.

2 When one family gets ten  
3 beavers or a moose or three or four moose, or more, we  
4 see the people share. Meat is given to the community,  
5 but people who give know that some day meat may be given  
6 to them. The social fabric is made up of such threads of  
7 giving and receiving. But this fabric will be torn  
8 as times change.

9 Good relations in the community  
10 depend to a considerable degree on continuing these  
11 patterns of giving and receiving. It is a part of life,  
12 that people think about and try their utmost to preserve  
13 as they begin to take new opportunities for wage labour.

14 Again, we come back to their  
15 values. Values in action. Maybe selfish economic  
16 and political behaviour are inevitable. They are  
17 certainly not welcomed by many people here. Know that  
18 their Canadians who have yet to learn that these can  
19 be called progress.

20 About the trap lines and hunting  
21 areas, I'd like to speak of some patterns I've seen.  
22 First, when you look at a map, of trap lines, you don't  
23 see where people actually work. They're always countless  
24 little lines off to the side, that no one could ever  
25 map. Second, and this may be too obvious even to say,  
26 the animals don't live along the trap lines, the trap  
27 lines just cut across where the animals move, and  
28 trapping areas have to be seen as large complex, eco-  
29 systems that can't easily be trimmed or adjusted to roads,  
30 to steel pipes, to polluted tracks, such as that near





1     Bovie Lake and other such interferences.

2                     My last point is this, that  
3     traps and snares are always being moved, you don't just  
4     set out your traps, and snares and wait for the animals  
5     to come and feed you. You're always watching tracks  
6     to see wherethe animals have been moving, you're always  
7     predicting where they may come, and in moving the traps  
8     and snares, it's a very delicate process, hunting and  
9     trapping require that people fit their lives together  
10    with the complex web of things that happen in nature.  
11    People in this part of the world still can and do.

12                    THE COMMISSIONER: Thank you  
13    Mr. Gardner. Before you go away, might I ask you a  
14    couple of questions. You said that when the people  
15    here leave the town and go into the bush and to trap,  
16    to hunt, to fish, they become happy people.

17                    MR. GARDNER: That's right.

18                    THE COMMISSIONER: I think  
19    I follow you, but do you want to enlarge on that. Are  
20    you able to.

21                    MR. GARDNER: When you're  
22    travelling with people in the winter and you get out  
23    on the trail, the people are very likely to say to you,  
24    or to ask you how you feel about being in the bush.  
25    And if you're finding it a good experience, they're  
26    over joyed. They themselves seem to relax when they  
27    leave town. I've been to the bush with people I've  
28    known for many months, and these are people who find  
29    life is hard, as we all do. And when you see them in  
30    town, they sometimes look tired and they sometimes look



1 upset, but get in a sled, get out to the trap line,  
2 and something changes. I may be putting this in a rather  
3 romantic way, but this is something that people who work  
4 with me have seen too. Faces are simply more relaxed,  
5 people just hold their faces differently, they're more  
6 open, and they are overjoyed to leave the world of  
7 bosses behind. When you get out of town, there's no  
8 boss. And this is a tremendous relief, in the world of  
9 towns, you have people asserting themselves in auth-  
10 oritarian ways constantly. That's just the white world.  
11 And it's a very heavy world, a very difficult one to  
12 live in. When people go out, they act as if they are  
13 free, and I think in fact that's what they feel. What  
14 they have said to me many, many times, indicates that  
15 this is what they feel.

16 As a matter of fact, it's  
17 something that we're very likely to find ourselves  
18 writing about, it is not just a personal experience.

19 THE COMMISSIONER: By the bosses,  
20 I take it you mean the white persons in positions of  
21 authority.

22 MR. GARDNER: Anyone. I mean  
23 anyone, people just behave differently in towns. This  
24 is a world of bosses and a world of being polite and  
25 it's a world of authority differences. I can tell you  
26 about something everybody here knows, for example, the  
27 indignation of getting to the cash register in the Bay  
28 and finding that your credit has to be checked on the  
29 intercom. It's not a happy experience. Town life is  
30 just filled with things like this. Where there is a lot



1 of negotiating that has to be done. And this is a world,  
2 in town, you're in a world in which behaviour is in  
3 terms of ones who have power and those who don't.  
4 We had some expressions of this earlier this evening,  
5 with regard to getting licences, with regard to the  
6 procedures that have to be gone through to get resources.  
7 There isn't the same freedom of give and take that is  
8 possible when one gets out of town.

9 THE COMMISSIONER: The other  
10 question I wanted to ask you was this. You said that  
11 you had studied other peoples in similar situations,  
12 similar contexts.

13 MR. GARDNER: Yes.

14 THE COMMISSIONER: I wondered  
15 if you could tell me what other people you had studied.

16 MR. GARDNER: My main other  
17 experience was a 19 month study of a people who hunt and  
18 live in the bush in South India. This was a study that  
19 was conducted between 1962 and 1964, I since did, partly  
20 through the literature, some comparative work, but my  
21 actual field experience with people such as this, pre-  
22 viously, was primarily during that time period, 19  
23 months, with a people called the Palliyans in South India.  
24 But in the summer of 1973, as Ted Trindal and some other  
25 people here know, I was in the sub Arctic here, doing  
26 some exploratory work that led to the present study.

27 THE COMMISSIONER: Yes.

28 Thank you very much. Does your colleague wish to add  
29 anything? It's 11:30, and we've had a full day. And  
30 tomorrow morning I'm going to visit the pipeline, the



1 Amoco people are taking me to visit the pipeline and  
2 I have asked Chief Deneron and Mr. Klondike to come along  
3 with me. But when we get back, at 2 in the afternoon,  
4 we will continue the hearing, if that suits everyone.  
5 So that we can listen to what more of you have to say,  
6 tomorrow afternoon, at 2:00. Would that be suitable  
7 to you, Chief and members of the Council.

8 Maybe you could announce that.

9 We'll adjourn then until 2:00  
10 tomorrow and I understand that Chief Deneron and some of  
11 the members of the council have to leave tomorrow  
12 evening and so do I, so I hope that we can all be here  
13 at 2:00 tomorrow to hear the rest of you who still wish  
14 to speak and haven't had a chance.

15 So we'll adjourn then until  
16 2:00 tomorrow. Thank you.

17 (PROCEEDINGS ADJOURNED TO JUNE 17, AT 2:00 P.M.)  
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Fort Liard, N.W.T.

July 17, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well ladies and gentlemen, we'll call our hearing to order this afternoon, and I should say that I visited the Amoco gas plant near Fish Lake this morning, and we visited the gathering lines and the gas wells and

made an examination from the air of the whole area of activity. I would like to thank Mr. Savage of Amoco for his kindness in arranging for us to see Amoco's operations here. On the way back, we visited one of Mr. Johnny Klondike's cabins on Fish Lake, and I would like to thank Mr. Klondike for taking us down to see his cabin when we were on our way back.

We're ready to begin again this afternoon and hear any of you who wish to speak now, so Mr. Bonnetrouge.

JOACHUM BONNETROUGE: Resumed

MR. BONNETROUGE: Mr. Berger, I am addressing you today as another member of the unemployed, and yesterday I mentioned bitterness, and I was talking right off the top of my head, but today I am trying to rationalize within my own mind what I meant yesterday, and trying to compare to my own self what I really meant yesterday, and what I mean to say today.

Yes, I'm interpreting this for myself, Mr. Berger. I said I fully recognize your inquiry into the Mackenzie Valley Pipeline and as a member



1 of the dilemma of the unemployed, the identify conflict  
2 within myself, it is something that I think you, Mr.  
3 Justice Berger, have had experience with in B.C. So,  
4 I am going to talk to you today as an Indian, a Treaty  
5 Indian and an unemployed Indian, and speaking for myself,  
6 as an Indian.

7 I am the number two interpreter  
8 in the Northwest Territories, and the number one  
9 interpreter in -- number one in the Territories wants  
10 to speak in Slavey, so there's a bit of a conflict here.  
11 So I'll just go ahead in English.

12 As I mentioned yesterday, I was  
13 settlement manager for Liard and a lot of my relatives are  
14 here and my best friends are here, and I'd like to  
15 acknowledge the new chief, being elected five days ago,  
16 and being held responsible for carrying on and being  
17 involved into the Berger Inquiry and what the pipeline  
18 means to the people of Fort Liard, and particularly I am  
19 pretty sure Harry Deneron as the new chief also acknowledged  
20 the old chief, Daniel Lomen.

21 And just to withdraw back a  
22 few years, particularly when I was picked up at the age of  
23 7 by the RCMP and brought into the mission school at 7  
24 years old, and all told, I have been in the education  
25 system for 18 years. And my eventual dream is to be a  
26 lawyer, like yourself, Mr. Berger, and I don't consider  
27 myself to be a judge of any peoples, but if I would  
28 accomplish a little bit of the integrity that you have  
29 claimed, that you work for, at least I recognize some  
30 of my dreams.



1 At the present time, I am  
2 like I said, I want to really express my being unemployed  
3 and here comes my bitterness again, and I don't feel  
4 sorry for it at all, but as far as the Canadian  
5 Broadcasting Corporation is concerned, they have had  
6 dreams of involving the native languages in their  
7 broadcasting, and particularly in Fort Liard,  
8 when I broadcasted, people didn't hear me, just because  
9 it might have meant another 21,000 dollars extra. Just  
10 to put up an L.P.R.T. and I know about all these things  
11 and I've tried to explain to the people here and to the  
12 new chief, and to the old chief, that native programming,  
13 it's a right that we have up here north of 60,  
14 and to that end, I'll be fighting.

15 So I really understand what  
16 Chief Deneron and the former Chief Lomen mean when they  
17 are in a particular dilemma. They do not know what is  
18 happening. And if the radio reception is good, they  
19 pick up Fort Nelson and that is not Northwest Territories.  
20 At the present time I'm speaking for myself as an Indian.  
21 I have never been <sup>on</sup> /welfare, but I might be subjected to  
22 ask for Social Assistance, that's a better name for  
23 welfare.

24 But I know the system so well,  
25 or I've learned it so good, so I might have to rely on  
26 U.I.C. and you know what that means, sir. And those  
27 things, I'm not worried about because I'm speaking for  
28 myself now as an Indian, I've got a 303 rifle, I've got  
29 a shotgun, a 22, 15 horse kicker canoe, and I'm building  
30 up my own dog team, seven little pups, and I'm getting





1 shipped up from Old Crow, a dog sleigh.

2 Yes, Mr. Berger, and just to  
3 elaborate a little bit more, I've learned just about  
4 everything that the system had to offer me. I know the  
5 policies and the programs, going into L.I.P. programs  
6 and youth programs, and I have been management for youth  
7 programs and the N.W.T. housing program and so on, and  
8 in that sort of a respect, I really thank the people of  
9 Fort Liard, for their willingness to build their own  
10 log cabins and I was doing just -- the only thing I was  
11 doing was just the paper work and talking on the telephone  
12 from Fort Liard to Yellowknife once in a while.

13 And here is some more  
14 bitterness coming out, and I hate attacking people, be-  
15 cause we, particularly Slavey Indians are not the  
16 aggressors as known in history, and throughout history.  
17 We do not conquer, we are not like that, we are sharers,  
18 we are welcomers, and I'd like to mention a few names  
19 now as far as the corporation is concerned. I'm quite  
20 at liberty right now so I'll mention Pheobe Nahanni,  
21 tried it, Wally Firth tried it, Albert Canadian tried  
22 it, and Albert is from my own home town, and he tried it  
23 and could not succeed, because the system would not  
24 let him operate, the system won't cooperate, the system  
25 won't change for the better.

26 As far as I'm concerned, Mr.  
27 Berger, and your Inquiry, I am fired, that means I  
28 don't have to work anymore, but I can still keep on  
29 living and using the land and what the land has taught  
30 me and to practice the skills that were taught to me by



1 my uncles, my dad, mom, grandfather.

2 I don't want to take up  
3 any more time than need be, sir, because I believe you  
4 are going to my home town, in Providence, in September  
5 or in the fall some time, and by then, I'll have a  
6 written submission to present to you.

7 Thank you very much for your  
8 time sir.

9 THE COMMISSIONER: Thank you  
10 Mr. Bonnetrouge.

11 (WITNESS ASIDE)

12 CHIEF HARRY DENERON: Resumed

13 CHIEF DENERON: I've been asked  
14 by one of my friends to say a few things for her.  
15 She's a native Indian lady, and she said --

16 THE COMMISSIONER: Would you  
17 let us have her name? You don't have to.

18 I don't think I better. CHIEF DENERON: She said that  
19 we all don't like the pipeline, we don't benefit from  
20 the pipeline. She said that in the old days, this  
21 time of the year, towards the end of July, it all means  
22 hitting back to make dried fish for our dogs, and  
23 pick berries, the kids will pick berries and the mother  
24 will make the dried fish and the father will go hunt  
25 black bears, and what not. She say that this time of  
26 the year, these kind of animal get fat by  
27 eating them, fresh ripe berries and she said that's  
28 all she has to say.

29 Myself I'd like to say a few  
30 more things before -- I like to go home pretty soon, I



1 have to get ready to go to Fort Simpson. I'd like to  
2 thank Mr. Savage for taking us over to Pointed Mountain  
3 Gas Pipeline Plant and myself I learned quite a bit from  
4 going over there. While we were over there, we had a  
5 discussion, and I like to bring some point out again,  
6 that the native people in Fort Liard does not benefit  
7 from this pipeline.

8 When the Forestry guy, they're  
9 talking about, I forget his name now, but he told the  
10 people that there would be a pipeline going out of  
11 Pointed Mountain and there would be at least jobs for all  
12 native people for two years, that's when the permit  
13 -- land use permit was issued, to this oil company, and  
14 one of my friends told me that other people, other native  
15 people were very happy to hear this news, and it means  
16 jobs for everybody for at least two years. And he said  
17 himself had a job on this pipeline. And while he was  
18 working on this pipeline, he got hurt, so he went to  
19 hospital for very short time, and when he got back, when  
20 he was ready to go back to work, he was told that the  
21 pipeline is finished or just about to be finished. And  
22 all this pipeline started, from the time it started, and  
23 to the time the whole line was finished, he figured  
24 about three months or somewhere around there.

25 And also, that the oil company  
26 at that time offered -- promised there would be jobs at  
27 the plant, after construction was finished. Well being  
28 over there today, I don't see any native people working  
29 over there, and all I know this one native person,  
30 is going taking a training in Foothills, Alberta, and we



1 hear rumours that Pointed Mountain might be shut down,  
2 if not this year, in the near future. This comes from  
3 the government people.

4 What I'm getting at is this  
5 young man taking a course or whatever he's doing for  
6 this oil company out there, maybe by the time he gets  
7 back, there won't be any place to work for him at the  
8 Pointed Mountain.

9 The reason I'm saying this  
10 is that maybe some other oil company might use the  
11 same scheme, might use the same meaning, promising  
12 other Indian people from down Lower Mackenzie, I don't  
13 know how I could say -- luring people, or I don't know  
14 just how to put it, but they will probably use the same  
15 thing. Promising the Indian people that there is  
16 going to be jobs, they're going to be this, there is  
17 going to be that, and really, the Indian people don't  
18 get nothing out of it.

19 That's all I have to say for  
20 now. I like to ask Mr. Berger, Judge Berger, that I  
21 know I like to speak about a lot more, but I understand  
22 there's more pipe inquiry to be held in Trout Lake,  
23 perhaps at that time I can refreshen my memories and  
24 say more.

25 THE COMMISSIONER: Also  
26 inquiry visit in Nahanni Bute and Trout Lake in  
27 August, and I would be very happy to hear from you again  
28 at that time, Chief.

29 EARL DEAN: Resumed

30 MR. DEAN: The question I'd  
like to ask concerns the notice in the Hudson's Bay,





1 where it says that Westcoast Transmission Line is  
2 going to hire 12 people on Friday. And I thought it  
3 might be useful for the inquiry to know a little bit  
4 about those job conditions, like what kind of jobs they  
5 are, whether they're long term jobs, if they mean that  
6 men are going to have to be away from their families for  
7 a long time, what the pay scale is, and just what kind  
8 of public relations gesture it is. Is it meaningful  
9 work, that's the real question. Is it meaningful work.

10 THE COMMISSIONER: I don't  
11 know if there is anybody here from Westcoast.

12 MR. LITTLEDALE: Mr.  
13 Commissioner, Mr. Littledale of Westcoast Trans-  
14 mission. I would like to ask Mr. Logan to speak to that  
15 question. He is the superintendent of the area, and  
16 he will be doing the hiring.

17 THE COMMISSIONER: Well,  
18 perhaps you could come forward and be sworn sir.

19 FRED LOGAN: Sworn.

20 THE COMMISSIONER: What's your  
21 name again, I'm sorry.

22 MR. LOGAN: Fred Logan.

23 First, I would like to try  
24 to describe the jobs. They will all be hand work, and  
25 I'm sorry I didn't get that other chap's name.

26 THE COMMISSIONER: He spoke at  
27 the Inquiry once before so he hasn't been sworn.

28 Earl Dean.

29 MR. LOGAN: Yes, well to  
30 answer Mr. Dean's question, I don't think it can be termed



1 as meaningful work. It is pipeline repair work, we're  
2 going to repair a hill, a sandy hill that we can't  
3 operate machines on. We're going to repair it by hand.  
4 The people will be transported to the site with a  
5 helicopter, we expect to work eight days, with six days  
6 off. We'll bring the people back to their homes after  
7 eight days work. And we will continue at this rate until  
8 the job is completed. My estimation of the time  
9 required to complete the job is something in the  
10 neighbourhood of two, no better, three weeks. Three  
11 weeks, it's a small job, and it won't involve any great  
12 amount of time. We are going to supply all the food  
13 stuffs, and a man we have hired in Fort St. John, or  
14 Fort Nelson, I should say, Mr. George Bain, will manage  
15 the job. He does this for us on an intermittant basis.  
16 He doesn't work for us on a regular basis, but he does  
17 go out and do these jobs for us, and we usually hire  
18 people in the area and George takes care of it. The  
19 hourly rate will be \$5.04 an hour, with all expenses  
20 paid. Does Mr. Dean have anything further to that, or  
21 have I answered his question to his satisfaction?

22 THE COMMISSIONER: Well maybe  
23 you could just answer a question for me. What happened  
24 to the hill that ya're repairing?

25 MR. LOGAN: It's a sand hill  
26 and we have erosion on the hill and the type of country  
27 it is, makes it almost impossible to get a machine in  
28 to work in the summer, and a very dry summer, I think  
29 we would have a little difficulty in walking up the  
30 right of way. To walk up/right of way under the present



1 conditions would cause trouble, or create ruts, which  
2 in turn would end up in more erosion. However, this  
3 hill is not that big and we think that we can  
4 control the erosion by hand. However, we may not  
5 completely solve this problem this year, it may require  
6 more work next year.

7 THE COMMISSIONER: Do you  
8 have any further questions, Mr. Dean. Mr. Logan says  
9 he's willing to answer them.

10 MR. DEAN: Not at this time.

11 THE COMMISSIONER: Very well,  
12 thank you. Thank you Mr. Logan.

13 (WITNESS ASIDE)

14 THE COMMISSIONER: Is there  
15 anybody else who would like to say something this  
16 afternoon. Father.

17 FATHER MARY: Sworn

18 THE COMMISSIONER: I wonder  
19 if you could repeat your full name for our benefit.

20 FATHER MARY: Father  
21 Mary, M-A-R-Y.

22 THE COMMISSIONER: Thank you.

23 FATHER MARY: Mr. Berger,  
24 I would like to say few words and through you, I'm speaking  
25 especially to the  
26 white peoples, so Indian peoples I would call my  
27 family now here, adopted if you want. You'll excuse me  
28 if I will disclose a few little things, maybe they  
29 will not like too much, but you know, it's a family  
30 affair and we don't like to put our thinking in public  
but for the best, for the understanding between whites





1 and native people, I think we have to look at the  
2 facts as they are.

3 I was asked to speak and  
4 my first reaction was no, because, as you know, there is  
5 a fight and I consider the white people as Indian  
6 peoples both, you know, sharing my heart and I'm sad  
7 to see this trouble between them and if I am speaking  
8 now, as I told you, is to close the gap, the uncooperation  
9 between them.

10 I have been here for 20 years,  
11 when I came I could say there was no town here in  
12 Fort Lard, beside the store, R.C.M.P. there was no  
13 school, there was no nurse, there was no people. The  
14 people were living out of the bush, Now, you heard that  
15 life in the bush is something good. I would not say  
16 the opposite, but it is only part of the truth. And  
17 all the people who swear to say all the truth, they  
18 only say part of it. Now, I will add maybe the know  
19 part of it, at least for some of them, or some others  
20 you know, sincerely say what they were thinking  
21 but forget the other part.

22 And it was I wanted to  
23 brought up. Life in the bush is not always easy. And  
24 we could say, I say that especially for the white  
25 people to understand that, in the bush we could live,  
26 or I could say, we could survive only if we obey to the  
27 climate, to the season, to the bush. And the bush is  
28 a kind of teacher. We could not argue with it.  
29 People in the bush, because you know, the game  
30 is not that numerous, there is not so many fish, there



1 is not so many game, people will lead us to live by  
2 themself, or a small little group. You know, when you  
3 read about the white people stories about Indians,  
4 numerous, that could have been in the south where there  
5 was a lot of buffalo but in the north, the number of  
6 Indians has been always a small, little number. The  
7 land could not feed too many people when you are hunting.  
8 Now if you start a war, that is something else,  
9 but just you know, the land by itself, if they knew how,  
10 it was not so many people and when you heard even some  
11 tribes that disappear, you have to understand that a  
12 bit to go to my own ground,  
13 to the Bible about the fight between one king and  
14 another king in the Palestine. It was just a shepherd  
15 with a few little camels, a few little sheeps and the  
16 fighting against one living on the next hill. And  
17 here in the north we have all the stories about  
18 different tribes, has to be put on the scale for the  
19 reason, and it is easy to understand, like I told you,  
20 for the reason there was no food for a great amount  
21 of people, I mean, around this district, because if  
22 you go in the back land, you got all the caribous,  
23 and the situation will change. So I'm not speaking  
24 about the other item, you know, I'm just giving you my  
25 statement and what I do know here.

26 So the bush teach  
27 the people, but we have to follow it. I give you a  
28 few example, as a white man, excuse me, to put myself,  
29 you know, as an example, but I came and I was trained  
30 as a white man, to plan everything ahead. Okay, you do



1 that today, you get up at such time, tomorrow you do  
2 that and so on. So I tried to, with the good background  
3 I got, I tried to do it and then I will tell you  
4 after two or three years, I was completely played out,  
5 You could not fight against this climate, like the  
6 oil company came with the cat., with caboose, with oil and  
7 so on, but when you are by yourself in the bush with  
8 your dogs, what could you do. When it is 50 below, I  
9 will advice you to stay home, in your tent and cut wood  
10 and not be concerned to go such place. I did it and  
11 I pay for it.

12 So anyway, just to explain,  
13 you have to follow the climate. You want to visit  
14 your traps, you choose to visit your traps, it's  
15 snowing, so you visit your traps, you got a couple of feet of  
16 snow on the top and you have to do it again in a  
17 big walk, hard walk and no results. You want to go  
18 and hunt in just 50 below, not a bit of wind, you  
19 could walk and moose hears you miles away and of  
20 course, you come back home with nothing, so useless.  
21 So you could not fight against that. So what you do,  
22 you just bend yourself to the nature. I say to  
23 the nature, I don't say to other people because you  
24 live by yourself, or with a small amount of people around you.  
25 So, you are not ready to cope with some other human  
26 being. You bend to the nature but not to others, and  
27 the bush is a bitter teacher.

28 But the bush is a good teacher  
29 but in the same time, like I told you it's hard to live in  
30 the bush.



1 Last winter it was warmer than  
2 average, it was real warm and above average and you  
3 get that kind of a winter, it is easier than some other  
4 winter. I've been, you know, travelling in the bush,  
5 and other people know that here. I have visited,  
6 I would say every place where they were trapping and  
7 I did meet quite a few people who had nothing to eat and  
8 just, I would say, they were surviving, they were not  
9 living. So that is a fact and I even know some little  
10 children who die of starvation. And that is a fact.

11 Now the fact of following  
12 the climate, following the life of the bush, obliges  
13 you to live to the present time. You could not live  
14 in the future, or plan, like I mentioned to you. You  
15 have to live now. You don't plan ahead, so when you  
16 are doing that, doing I would say, generation after  
17 generation, centuries after centuries  
18 what does happen.

19 You are just as intelligent as any people else, and  
20 I say Indian people got just as much ability as anyone  
21 else. But this environment, this way of life, did make  
22 them live in the present time. And I would say, that  
23 is a part of the culture, and it is something great.  
24 Look, take an Indian man after killing a moose. That  
25 is something great for him, one of the best things he  
26 got. So his friends come with him, have a good meal.  
27 He's happy. He's not worried about tomorrow, like  
28 quite a few white people who did get a good job today,  
29 and say maybe tomorrow it will be different.  
30 maybe tomorrow I will be fired, maybe tomorrow my wife





1 would be sick, maybe tomorrow, you know all these  
2 stories yourself, I don't have to explain to you how  
3 white man are living. And that is not to make you happy.  
4 But Indian people are. They have some happiness in  
5 their heart and they are keeping this value  
6 and is a great part of their culture, you know, and  
7 that is a result of the life in the bush. And I'm  
8 just saying that, you know, maybe I have not too much  
9 influence in the pipeline, but that help to you to  
10 understand how they live and why they like it and  
11 that is something great. Maybe I should let them  
12 translate.

13 THE INTERPRETER: No, that's  
14 okay. It's part of my trade anyway, so it's all  
15 here.

16 FATHER MARY: The fact of  
17 living at the present time, like I told you, make  
18 people react in front of let's say, properly, to use a  
19 white man's word, because you know when you speak  
20 in Slavery there is no abstract words.

21 THE COMMISSIONER: No what?

22 FATHER MARY: No abstract  
23 no  
24 words. You know, there is/such things as strength, present  
25 as you know, peace, war, you could say okay, man is  
26 strength,  
27 strong, but there is no such thing. Just real concrete  
28 words.

29 So anyway, to go back to what  
30 I wanted to let you know. The fact of living in the  
present times. No use to keep things for tomorrow.  
We have it now. So enjoy it. Now, the reaction of my



brother, if I've something I'm not using, he will come and say share it with me. You don't use it, why do you wait, tonight you could be dead, tomorrow, there could be a big fire and you could be flying and taking your dogs and going out, so we choose to keep it for tomorrow, because I'm living the present times, that explain to you why the way I react in front of one people who got something when I don't have it so I say, you share it with me. And in the Indian way it is not polite to say no. If you got a big pile of wood, I don't have any, you know, I will say, that here is a conventional way between the white people <sup>you receive a phone</sup> and so your secretary say who's calling, ~~say~~ I'll go and see and you say, no, I want to speak to this man and the secretary say I'm sorry, but the judge is away. So white people get, Indian people get the way of their living the same as the whites, and for them, it is not polite to say no.

Now maybe they are sharing not always by charity, maybe it's by interest, but anyway, in fact they're sharing. So when they meet with all their ways, their culture, their sense of the value of the life, when the white man came, with something else, automatically there was some opposition, with that, because the white man, came lots of things, Indians have no things so he say, you share. And he don't understand why you don't do it. Because you know, he's not looking as tomorrow. You will say tomorrow, I will need it, but he will say, okay, today you don't need it, give it to me. You know, that is quite a, I



but now, to be fair, who came in the north? White man.  
You know, when they came.

FATHER MARY: When white man

came in the north, for which purpose, we have to be honest, and we should admit ~~that~~ white man came in the north not to help Indians but to get money. You know, as it stands, there is nothing wrong by itself. There is nothing wrong by itself to come to make money. But he came for that and the Indians, you know, are looking at this thing and they say they came for that and they are not helping us. And now if I was asking for every people here, for every people here to leave this room if they are not here for money, excuse me Judge, you are doing your job too, but you are paid for it too, and you have to leave the room just the same. You know, it's not a personal attack, but it's a fact, and you know, we have you to face the fact and not to change the truth. We have to admit that.

Now at the same time, you could do your job with your best heart, and do it maybe better than I do, I'm not paid, you could do your job for money maybe better than I do mine. I'm not saying that as a personal attack and I'm sure you don't take it as such. But anyway, it is a fact.

So white people came, and for Indian people, like I was mentioning to you, life in the bush is not easy, because you know, you could not





1 fight against weather and when you have just a poor  
2 axe to cut the wood, it is not always easy and you have  
3 to hunt, and you've got the deep snow, you've got to  
4 break trail for miles and so on, it is hard.  
5 So now when you are back in the town, Indian is back in  
6 the town and is looking at the past he forget all the  
7 hardship, and remember only  
8 this not having any people imposing the rule  
9 so you always remember the good part of it. But if  
10 we are asking why so many people are here now, I mean  
11 native people are here in town, it is because they  
12 found the life in the bush hard and some white people,  
13 are, some of them with a good heart try to help them  
14 by welfare, and myself, if I was in their place, I would  
15 not be sure if I would have the courage to say no, and  
16 say I'm able to go in the bush, because you could have  
17 easy things and the bush is hard.

18 Now white people get easy  
19 life, it is what the Indians who look at it.  
20 They see white people --

21 THE COMMISSIONER: Excuse me,  
22 is it what?

23 FATHER MARY: White people  
24 got easy life, in the eye of the Indians. It is cold,  
25 the white people go in the house, turn the thermostat  
26 and got heat. In the 50 below, you have to go and  
27 cut the wood. So now most of the white people who came  
28 here, now, get easy life. If you go back about 100  
29 years --

30 THE COMMISSIONER:



1 When they come to the north. White people come to the  
2 north.

3 FATHER MARY: Yes. If you  
4 go back about 100 years ago, it was quite, not even  
5 quite so far, especially between the two war, it was  
6 some white trappers, they came, and I never heard,  
7 now I don't mean I know everything, some people could  
8 say the case was not true, but I never heard that  
9 this white trapper did have any trouble with the natives.  
10 Why? Because, they were living like them. They were  
11 on the same level. They had hardship breaking trail,  
12 setting their trap and so on. They were living like  
13 other people.

14 Now you see white people here  
15 in the north. Most of them are sent by the government,  
16 and the government say, we send them to help the native  
17 people. But they give them all the comfort, all the  
18 facilities you could have in Edmonton or Toronto and  
19 when it came to the matter of helping the natives,  
20 they say okay, you could build your house, now if I was  
21 asking you, how many people among your whites here are  
22 able to build their own house, and we impose on the  
23 native something that most of the white people are not  
24 able to do. We ask of them too much. And I don't  
25 think it's fair.

26 So the government just use  
27 anyway, the same scale, but with different weights.  
28 One for the whites, one for the natives, is a fact,  
29 is too bad to say and now some, I would not say  
30 everyone is not sincere, but I heard personally from



1 some members of the government, some statements let  
2 the people speak, so you make a meeting. Now, the  
3 white people react in front of the meeting. When  
4 you make a meeting you ask people what do you want. So  
5 automatically you know, you think if you ask what I  
6 want, I will get it. No, in the white man way of doing  
7 things, it's just to fill some report and say people  
8 are thinking about this and about that, and so on.  
9 They're not thinking about giving it. But now, what  
10 does happen when people just do not have any education,  
11 they feel frustrated, they went once, twice,  
12 three times and so on, so finally they say they got a  
13 forked tongue and they try to cheat us and tell us a  
14 bunch of lies and people get sore on this matter. So  
15 it is better if you could -- it is harder for the white  
16 man to understand Indians for this reason, but to under-  
17 stand him, you have to ask him, and if you ask him, he  
18 is expecting to have a result right away. And if you  
19 have no result, it is useless to ask him.  
20 So the best way I suppose is to be living like them  
21 and if you live like them, you will understand, you  
22 will not have to ask.

23 When I came here, I was just  
24 like a kid, I did not speak, I didn't speak Slavey,  
25 I didn't speak English, or very, very few. So I didn't  
26 have to go and ask the people, why you do this, why you  
27 do that, but I was living like them in the bush, so  
28 automatically you know, being in front of the same problem  
29 I did give the same answer as them. And that helped me  
30 to understand. But if you live in a house and you just go





1 in the bush once or twice and ask the people, look at  
2 them once, and then draw a general law, you are com-  
3 pletely out, and that is why quite a few reports that  
4 have been made are wrong. Because on the top of that,  
5 when people are asked something, don't forget that  
6 people like I mentioned to you, people are living  
7 in the present times. So when they are asked something,  
8 they are answering with this idea, of having a result.  
9 So for them to have the result, is more or less  
10 the things that will bring the result. And the concept  
11 of truth is not the same for us as it is for them.  
12 So sometimes we use the same words and the idea is not  
13 the same underneath and the results, you know, is  
14 not that good.

15 To go back to the matter of  
16 houses, I would say jobs are about the same kind. It  
17 was the power plant repairer here, a white man.

18 The government gave him house, with all  
19 the comfort, now he is an Indian man, he <sup>could</sup> built his own  
20 shack and live as he want. So why? That way was done  
21 for the power plant. School teacher got everything,  
22 suppose some native got enough education and got a job  
23 of teacher assistant, they could build their own shack  
24 and we don't care about them. Even now in this summer,  
25 there is some -- a couple of people working for the  
26 forestry, I was told that maybe it's not too correct,  
27 maybe some people could make some detail of that, but  
28 anyway, I was told that they got the same job as some  
29 Indians, so right away we give them facilities and  
30 the poor Indians have to live in a poor shack. So you





1 know, there is two different ways of life, that make  
2 people bitter on this matter.

3 So now, I was telling you,  
4 the life in the bush is a good teacher. Now, a  
5 teacher is someone who is supposed to prepare a child  
6 to go into life. So the so-called education given in  
7 the school don't prepare them for the white man's way  
8 of life, you have the result already of quite a few  
9 years of teaching here, and just keeps them back from  
10 the bush.

11 Now, years ago in the bush,  
12 people used to let their kids do what they like, so  
13 something good come out of it. Because it was a  
14 hardship, life in the bush was hard, and when you have  
15 hardships give you a gooder formation, you know, that  
16 give you experience, and experience in the things that  
17 you got unlike if you suffer.

18 So the kids do not need to  
19 receive any spanking, to receive any, you should do  
20 this, you should do that, don't touch this, don't  
21 touch that. Anyway, people living in the bush, did  
22 not have so many things. But now the trouble here in  
23 town, people, kids are going to school. They are  
24 raised like white kids and between us, the result of  
25 a schooling of a white kid is not that good. You know  
26 that yourself, because with the new theory we should  
27 not put any pressure on the kids and let them bloom under  
28 the sun of the Lord, and let them do what they like.  
29 So, it was what the Indian people used to do in the  
30 bush, but with -- with the opposite of hardship.



1 But when you are here in town, kids do what they want  
2 in school, so when they come back home, they don't  
3 have any hardship either. But what does happen, the  
4 parents are ready to ask them to do something.  
5 When they were in the bush, they used to, if they  
6 did not cut wood they were cold, if they did not  
7 see the rabbit snare, they did not have anything to  
8 eat. Now welfare, so people got what they want.  
9 But the parents could not say nothing, because they  
10 say, well the teacher let the --all the kids do what  
11 they want so they came home and they say, I will do  
12 what I want and besides that, I'm smarter than you.  
13 You know, a bit of education is worth not at all.  
14 It's just like if you give a sharp knife to a kid of  
15 two years old. A sharp knife is something good,  
16 but not in the hands of a two year old. And this  
17 bit of education is just spoiling the people,  
18 anyways, the way it's done.

19 So the main opposition,  
20 you know, in the culture, in the way of the teaching,  
21 I would say for the whites, you learn how to work  
22 by playing, you teach them games and you people are  
23 supposed to learn how to work this way. And it is  
24 not all the Indian way of teaching a kid. The Indian  
25 way is you teach people, you teach your kids how to  
26 work and if there is a bit of time besides that, then  
27 you teach them the good times, but you teach just the  
28 opposite of the white man, and that explains to you  
29 the trouble.

30 Men pass from childhood to



adult life. The study of history teach us that in the world, years ago, every people were like Indians, people now, hunting and fishing, and living out from the land. But that is a stage and life is something that we could not put under a globe for a show. Life is a changing, we change, like it or not, a child become an adult. And Indian people have been living in the bush, but they will have to, like or not, I'm not a prophet, but anyway, I say, in the law of the nature, they will have to come in this way of life, maybe with some accommodation to their own way, but they will have to come and live together.

It is the only way of progress.

If you live in the bush and doing anything, you choose your clothes, you're looking for your food, you could not progress, but you go all together, and one man start to do -- to be a specialist in one thing and also in other things and that came, the progress came out of it.

And it is something hard to change. No people like to change. We always more or less have a temptation to look to the back and to say, "I was happy like that, I want to stay like that." But we have to face life and admit we have to change. And culture is something changing. I was mentioning that our grandparents maybe were using stone axe, and the first one who did it, achieved something great. But now, who want to go back to this way of life, and to use a stone axe, everybody want to have a chain saw. Of course. No people want to go back and play with a







1 bow and arrow, except I would say, just like white man,  
2 like to spend 11 months in the office and get out for  
3 one month and camp and go back to the life like  
4 again for a month in the summertimes. But it is just  
5 for a break, and not for to make a living out of it.

6 So things are changing and  
7 I think Indian people when they took guns and forget  
8 about their bow and arrow, are not less Indian  
9 for that and Indians living in the bush or living in a  
10 town, they will not be less Indian for that, and they  
11 could be proud and do something great on this matter.  
12 But for that, I would say, it would <sup>need</sup> more help and  
13 more cooperation from white people. Harry Deneron, the  
14 chief, was mentioning that people did not benefit from  
15 the pipeline and I will agree with him. Why is all the  
16 gas taken out from the north to help the white people  
17 in Edmonton, Seattle, or anyplace you like, and  
18 the people, get a kilowatt of electricity, I think, for  
19 about two cents, anyway maybe my figures are not exact,  
20 you could criticize them, and here we have to pay about  
21 15 cents a kilowatt. And that, you know, is something  
22 that myself, I think is wrong. So all the pipeline  
23 I think to help the people south, should be the gas  
24 coming out should be shared with the people here in  
25 the north and you could put a turbine on  
26 Pointed Mountain and get things here. We have to  
27 share, share the good part and share the bad one.

28 Now, to finish I will say,  
29 when a adult, a father is walking on the trail with  
30 his child, what he do, he could walk fast, but he love



1 his children, he wait for them. So if white people  
2 are smart, some of them are smart,  
3 and could walk fast, if they did have a bit of love  
4 in their heart for their brother Indians, then they  
5 will slow down. Maybe it is asking something hard to  
6 do, but a bit of love, I think, will settle lots of  
7 problems. It is not justice that will smooth  
8 everything out, it is love. Because when you start to  
9 speak about justice, where my rights start, where your  
10 rights start, it is pretty hard to, and most of the law  
11 are more or less based on agreement. There is some  
12 basis, it is true, but sometimes it is just agreement  
13 between white peoples and Indians don't see that and  
14 we want to impose to them, something that have  
15 absolutely no meaning to them.

16 So we white people have to  
17 slow down to wait for their brother Indians and I will  
18 just finish to say, when you got a family  
19 the father, the mother, the kids, some are working  
20 hard, some others are not, the kids are maybe, ask to  
21 set the table, the girls to wash the dishes, but anyway,  
22 every people eat, and fill his stomach and it is what  
23 I think we should try to remember and share everything  
24 all together and be friend all together.

25 THE COMMISSIONER: Thank you  
26 Father.

27 (WITNESS ASIDE)

28 THE INTERPRETER: I was going  
29 to ask you, this is just the feeling of explaining the  
30 way of life to you, so I can't see that there is any



Jane Christian

1 sense in repeating it all over again, because you live  
2 in it and if you are satisfied that he is only letting  
3 you know the people are feeling, so what you say to  
4 that?

5 THE COMMISSIONER: Well,  
6 that's all right with me, Mr. Trindal.  
7 Well, you might just speak to the members of the  
8 council here and you decide among yourselves and I'll  
9 abide by whatever --

10 THE INTERPRETER: They're  
11 satisfied because it's only repeating something that  
12 is existing every day.

13 THE COMMISSIONER: All right.  
14 Well, is there anyone else then who wishes to say  
15 anything before we bring the hearing to a conclusion,  
16 here in Fort Liard.

17 JANE CHRISTIAN: Sworn

18 MISS CHRISTIAN: I hope that  
19 I don't take too much time here and I was also hoping  
20 that more of the people and particularly some women  
21 would come forward today to give their view of the  
22 situation. In any case, I'd like to speak for the  
23 people here and I want to make it clear that although  
24 I am here on a research grant and so on, I'm speaking  
25 for myself and not for my sponsor.

26 THE COMMISSIONER: Would you  
27 give me your name please.

28 MISS CHRISTIAN: Jane  
29 Christian.

30 THE COMMISSIONER: Yes.





1 Carry on then please.

2 MISS CHRISTIAN: I am here  
3 on a research grant, along with Peter Gardner, and  
4 we are coming to the close of this 15 months field work,  
5 here. I might give just a very short indication of  
6 qualifications, for the comments that I might make.  
7 I do have a PhD degree in Anthropology and Linguistics  
8 and have several years teaching experience at the  
9 university level. And have done previous field work  
10 in four locations with eight different grants. This  
11 has been in both North and South India, in the Navaho  
12 group of Southern Dene, very closely related to people  
13 here, and also with the Chicanos of the American  
14 Southwest. Both the latter very independent minded  
15 groups, like the people here. What particularly  
16 impressed me in the testimony that the people here  
17 have given, are a set of values and characteristics,  
18 of life here, which I had many occasions to experience  
19 in the 15 months of field research.

20 For one thing, this is a  
21 low key protest, from the people here. And eminently  
22 reasonable, I think, and furthermore, these protests  
23 have been delayed for many years. I would say  
24 that implicit in testimony is the fact that these  
25 people are very patient and long settling people, slow  
26 to anger, tolerant of outsiders who come barging in and  
27 again, these people say over and over again, that when  
28 we Moolah's first came in, that they were the ones to  
29 help feed us, to help hunt for us, help us to adjust to  
30 these surroundings, and in the early days perhaps, this





1 led to the survival of the early Moolahs.

2 Again, people here, I've  
3 heard many times, feel outsiders have simply come  
4 in to their land and begun working in it for apparently  
5 enormous personal gain. The feeling is that this has  
6 been done without even telling the people what is  
7 going on, let alone asking their consent and permission  
8 for the use of the land. The feeling further is that  
9 this failure in communication, the failure of outside  
10 companies to share the work or returns, and the spoiling  
11 of the land itself, bespeak a lamentable ignorance  
12 of reasonable behaviour. Again, this has been a low  
13 key protest.

14 This is the first time the  
15 Dene here have voiced grievances of long standing.  
16 They're virtually unanimous in rejecting the pipeline,  
17 from what I have heard. For practical reasons they  
18 have already well stated. There are other reasons  
19 perhaps not so easy to explain or state or talk about,  
20 which I will try to say something about.

21 Some people have suggested  
22 in the outside, that indications are a wage economy  
23 is the only future for this area and therefore, private  
24 companies should come in and so forth. That this  
25 would be the only means of livelihood for the Indians  
26 This is simply not so. The Dene have a viable culture,  
27 still alive and healthy, with its strong values, and  
28 its knowledge and skills, still utilizing these to gain  
29 a living from the bounty of nature, here. This is no  
30 dying art but one full of vitality. Especially in the



1 bush, there is cooperation, and eager work and  
2 learning, the delight of young and old. People here  
3 have almost to persons, been very generous and patient  
4 in sharing their knowledge and skills with me, an  
5 outsider and in sharing their life style, allowing me  
6 to observe and take part in bush trips, family life  
7 and all the skills involved in getting and processing  
8 wild foods, shelter, clothing, tools and so forth.  
9 This is a relatively new community here at Liard for  
10 permanent residence, as has been said before, 15 or  
11 20 years ago, hardly anybody stayed permanently in town.  
12 According to our data, about 15 percent of households  
13 never or rarely stay in the bush at this point. About  
14 14 percent stay out from one to three months in the  
15 bush, another 15 percent, three to six months and the  
16 majority, some 55 percent, stay in the bush over six  
17 months of the year. These are figures which are  
18 subject to yearly modification and also perhaps not  
19 entirely accurate. This does not bespeak, however,  
20 a town oriented community. Bush homes are the real  
21 homes, if I may say so, the ones where care is lavished,  
22 work is done and where the heart is.

23 A wide area is intimately  
24 known and utilized by the people here as we have seen  
25 before. I have put on a map some 100 Dene place names  
26 for this immediate area, and judge this to be about one  
27 fourth or one fifth of the total. These are places  
28 which are intimately known and used, beaver lakes,  
29 muskrat lakes, fish lakes, mountains and so on.  
30 People, here had to do with a minimum of outside materials



1 and influence. At the same time, some of the people  
2 here have been most observant in noting what skills  
3 are useful in Moolah or white man's economy as  
4 demonstrated here and are making uphill strides to become  
5 self sufficient, to stand on their own feet in this  
6 new world as well. This includes perhaps ten percent  
7 of the families here and others too, for whom bush  
8 skills are equally or more important, and valuable.  
9 Here, as in other areas the people are free to choose  
10 amongst themselves and independent within their own  
11 society.

12 It is not an easy life in  
13 the bush, as has already again been explained. One  
14 might go hungry or get frostbitten, bears can be  
15 dangerous creatures and game can be elusive, accident to  
16 a man alone or even with a partner can be serious, far  
17 from help. One man here at the age of 16 was hunting  
18 muskrat alone in the spring when he broke his leg on  
19 the treacherous ice. He spent some five days without  
20 food, dragging himself slowly back to the settlement.  
21 Still, he and others like him value this hard life  
22 above all others, and go further and further afield  
23 in the search for unspoiled territory, in which to earn  
24 their living in the way of the Dène.

25 The natural environment  
26 itself is venerated and respected. One does not  
27 take from it without giving back. And one does not  
28 greedily grab more than one needs. One lets the earth  
29 and plants and animals restore and renew themselves,  
30 by letting some areas lie unused for years, and then





1 returning to use them again. You can't depend on just  
2 one area, you would wear it out. Traditionally --

3 THE INTERPRETER: That's  
4 just what I said.

5 MISS CHRISTIAN: Exactly.  
6 Traditionally, families have travelled long distances  
7 after game and all forest and lake foods, returning to  
8 areas in their season. The Dene still continue to  
9 travel to some extent, but their movement is more  
10 restricted now. Still the net work of relations  
11 persists and people over wide areas and from far  
12 settlements are tied together by kinship, friendship,  
13 language and mutual history.

14 The Dene way of looking at  
15 a new problem and quickly figuring it out, in a new  
16 solution, whether this is figuring out how a moose is  
17 going and tracking it, its behaviour, and rebuilding  
18 a skidoo from incomplete bits and pieces or in trying  
19 to understand the Moolah way of life, this is practical,  
20 clever and quick way of trying to come to solutions.  
21 This is necessary to succeed in bush life, depending  
22 on tradition and yet not being bound to its details,  
23 being ready to consider new tools and new ways of  
24 doing things.

25 A high nutritional quality of  
26 bush food and bush products, excellent construction of  
27 clothing, shelter, tools, transportation vehicles, this  
28 sort of thing, many different varieties of boats and  
29 canoes and so on, are an example of the things that  
30 people do here. There are few things in the environment



1 There are few things in the environment which go  
2 unnoticed or used. And few are wasted. There is  
3 detailed knowledge of habits and behaviour of animals,  
4 locations and times for the use of plants and so on.  
5 And knowledge of how the different animals and plants  
6 all fit together in a complex and shifting pattern.  
7 And it is an intricate knowledge which requires years  
8 of experience to master.

9 While I've been here, I have  
10 found that the people can identify out of over 300  
11 species of plants, for example, in the area, approxi-  
12 mately 200, this is positive identification, have  
13 names for nearly 100 and uses, often multiple uses for  
14 the majority of these.

15 The major species of fish are  
16 all utilized different ways, the same way with the  
17 mammals, other than mice and what not. The bush is  
18 always full of different problems, some sudden, which  
19 require quick and accurate reactions, and solutions.  
20 From four years old to the very elderly, the Dene are  
21 and have to be very observant of their whole environment.  
22 There is great aesthetic involvement also, among the  
23 people here. There is aesthetic satisfaction, artistic  
24 satisfaction in the decoration of clothing, the moccasins,  
25 the mukluks, the mitts and so on. Design also in  
26 social respects, in the saving sense of humour which  
27 we have all seen, which decorates and embellishes  
28 social life and makes the hard life easier and draws  
29 people together.  
30

There is also a great aesthetic



1 and religious satisfaction in the land itself, which  
2 provides the stuff of life and the means and ways of  
3 getting it and which with the forests, mountains,  
4 lakes and rivers, is very beautiful. People young and  
5 old delight in the changing seasons, the golden leaves  
6 of autumn, the first snow, the return of birds in the  
7 spring and eagerly anticipate the work of each season in  
8 its turn, beaver hunting, netting of fish, berry gathering,  
9 moose hunting, the return to the bush for winter, fishing,  
10 trapping and hunting. An appreciation of the natural  
11 beauty and bounty of this great country and the wish  
12 to keep it from being spoiled is of course not confined  
13 to the Dene, it is a deep feeling which we can all share  
14 and which will hopefully bring us together in a reason-  
15 able settlement of differences.

16 A people and a nation's  
17 strength can be in diversity as well as in unity.  
18 Diversity which is given true recognition, rights and  
19 respect, and a reasonable amount of self determination.  
20 That's all.

21 THE INTERPRETER: You know  
22 the old saying, the mountains are beautiful, but I mean  
23 wait till you live in it and you'll find out whether  
24 they are beautiful or not.

25 MISS CHRISTIAN: They're  
26 hard too.

27 THE COMMISSIONER: Thank you  
28 very much Miss Christian.

29 THE INTERPRETER: You pulled  
30 me through a knot there but I made the best of it.



1 MISS CHRISTIAN: I'm sorry  
2 I pulled you through a knot.

3 THE INTERPRETER: I came  
4 here as the interpreter but here you're trying to  
5 pull me through signs, it's a different thing all  
6 together.

7 THE COMMISSIONER: Well I'm  
8 sure we all --

9 THE INTERPRETER: I hope  
10 you all forgive me for trying.

11 THE COMMISSIONER: Well,  
12 we're, I think just about at the end. Does anyone  
13 else wish to speak? Yes?

14 PHILLIP MCLEOD: Sworn

15 THE COMMISSIONER: Go ahead  
16 Mr. McLeod.

17 MR. MCLEOD: I just want to  
18 make a short talk about oil company winter roads.

19 THE COMMISSIONER: Oil company  
20 winter roads, yes.

21 MR. MCLEOD: Yes.

22 THE COMMISSIONER: Carry on.

23 MR. MCLEOD: The oil rigs,  
24 disturbing the animals by making roads to the oil rigs,  
25 seismic lines, 30 or 40 miles the other side of Pointed  
26 Mountain and on the way to the rig, I seen a place  
27 where a cat had been pushing a bear den over and  
28 been walking over and the bear had been out of it.  
29 I seen oil tracks, I worked there a few days, I didn't  
30 see any fresh tracks, that means they starve or freeze





1 to death. Besides, it's not only the bear,  
2 it's other animals like beaver, squirrels  
3 which the natives depend on, for meat, for the pelt,  
4 which they get money for, and on the road, they damaged  
5 lots of beaver houses by pushing the houses down with  
6 a bulldozer, destroying lots of animals.

7 One road I work on I see all this, but if they open  
8 up other roads, lots of other animals will die.  
9 If they put the pipeline through, that means that  
10 they're going to destroy lots of animals. And they  
11 make hundreds of roads all over the Territories every  
12 year and new roads, have destroyed lots of the animals,  
13 and money for the natives in the north.

14 Around this area from  
15 here to Mahanni, you see all kinds of cat routes,  
16 hundreds of cat routes all over, all around, two  
17 miles around Liard it's all cat routes, every two  
18 or three miles you see cat routes. And it's not  
19 only two or three miles, it's hundreds of miles long,  
20 right through, down the Arctic, you see all cat trails  
21 right through and seismic lines. They destroy lots of  
22 animals in the north. Maybe the oil company don't  
23 realize that but, the native in the north knows that.  
24 That's why they are fighting so much about this pipeline,  
25 going through the north. And the pipeline is not  
26 always safe. Sometimes they break, and could destroy  
27 lots of animals, even 20, 30, miles from the B.C. border,  
28 from Pointed Mountain to Beaver River, the pipeline  
29 goes right across Liard right down to B.C. Lots of  
30 people depend on fish on the river, during the summer.



1 All summer, there's lots of fish, all kinds of fish  
2 on the river. But lots of people are afraid that  
3 the pipeline might break and destroy all the fish on the  
4 rivers, on the Liard rivers. And that's about all  
5 I have to say for now.

6 LUCAS SEYA: Sworn

7 MR. SEYA: (Interpreter)

8 He would like to tell you what has happened to him  
9 living in the bush. He says he's the one that when  
10 he was 16 years old he broke a leg and went five days,  
11 it took him five days to get to town and he said he  
12 had no matches and no food for that time. And he  
13 spent a lot of years in trapping and he was trapping  
14 and the oil seismic outfit came in, and pushed all  
15 his traps out, but he went back and bought some more,  
16 I didn't like it, he says, but I never told anyone  
17 about it, and I've been trapping every winter, ever  
18 since for fur, but he says, to my knowledge, he says,  
19 I'm not blaming anybody for fur, but he says ever  
20 since all the seismic came in, the fur has been  
21 diminishing. He says I was a trapper one time, always  
22 made lots of fur, but lately, he says, I've been  
23 falling back, he says, not that I wasn't trying, but  
24 he can notice that the fur is diminishing,

25 And another instance, he says,  
26 he had traps trapping beaver and the seismic outfit  
27 took his traps and ice chisels for all that, but he  
28 never found out who done it yet. And he once worked on  
29 the seismic outfit and got hurt, sore back, but he didn't  
30 know any better, he wasn't feeling well, so he quit and



1 he never asked for no compensation he says, because he  
2 didn't know the difference, he didn't know the rules  
3 or anything else. Just that, he says. He just wanted  
4 to let you know what he went through.

5 PHOEBE NAHANNI: Resumed

6 MISS NAHANNI: To begin with,  
7 I'd like to thank Mr. Savage for the tour this morning.  
8 He told me when I came into town that he had read the  
9 article that I had written in the native press, and  
10 wanted to put a few things straight. So I went to the  
11 plant this morning and/<sup>he</sup>put a few things straight. One  
12 thing that really stuck in my mind is that the people  
13 in Liard will not get any gas from Pointed Mountain and  
14 they won't get any gas in the future from Pointed  
15 Mountain. The people, Amoco is operating as a business,  
16 they're in there to make a profit, the Indian people  
17 in Liard are given token benefits such as maybe a tour,  
18 maybe a lunch, maybe a greeting, the roads are there.  
19 Amoco needed the road, they shouldn't boast about other  
20 people using it, because they needed it and they built  
21 it. Period.

22 I could say really, really  
23 lots but I think for now I just want to make some  
24 observations and maybe a few remarks about the lack of  
25 people involvement in Liard, in the kind of development  
26 that was initiated from outside of the north. I  
27 noticed really, when I came to Liard for the first time,  
28 that people, men particularly, always have to leave  
29 Liard to earn money, always have to leave Liard for a  
30 job, whether it was government, or whether it was some







1 exploration company, and to me, it's not a solution.  
2 It's not a solution to the unemployment situation in  
3 Liard. There should be an effort on the government's  
4 part to support the people, on their idea of some sort  
5 of a community based economy.

6 THE COMMISSIONER: Excuse me,  
7 they just want to change the tape. We'll just stop for  
8 30 seconds.

9 Carry on.

10 MISS NAHANNI: Two things  
11 I wanted to mention regarding the Pointed Mountain  
12 Pipeline development. It's there, people accept it,  
13 well, it's there. They could put a bomb in it I  
14 suppose, but as it is, they see that it's there and  
15 it will probably stay, so I should think that in  
16 order for native involvement, in order to create  
17 native involvement in any future development, and  
18 possible pollutions of the pipeline on the environment,  
19 around Pointed Mountain, that perhaps there should be  
20 a local environment committee where native people will  
21 have decisive control. And that they will be notified  
22 and notified from time to time so that the water isn't  
23 polluted, and the fish aren't dying from the water  
24 pollution to the satisfaction of the native people.  
25 The reason why I'm saying this is that evidently the  
26 government is not to be trusted, because a perfect  
27 example is the arsenic pollution in Yellowknife.  
28 If the people can't be ensured about preventing  
29 pollution, then all operations should stop, and  
30 the people should have the decisive control.



The final thing I wanted to mention is that I suppose, I don't know what I could be doing to work on us, if I was employed for a pipeline company, but the way I think now, and the way I have experienced it, my dad, and a lot of Dene people who are capable of working, it always seems as if Dene people like to be their own boss, they've said it many times, and the way development is happening, there is no way that Indian people are going to be their own boss. Nor would they be trading their own kind of jobs, if outside initiated development continues. Pipeline development does not convince me that -- it doesn't convince me that we're going to in the end, have a good way of life. It's contradictory. Whether some of the younger people who have a bit of formal



1 education, whether they want to work for the company,  
2 it's up to them, it's their own option. When I began  
3 working for the Brotherhood, and it's quite a few years  
4 back that I've really supported Dene independence  
5 politically, economically, it wasn't something that  
6 I took out of interest, it was a commitment and for a  
7 lot of people it is a commitment. I was just a young  
8 girl when I experienced the first kind of development  
9 in Simpson when the government took over the schools  
10 and they had a lot of white people come to Simpson  
11 to build a hostel. I really saw the negative effects  
12 and experienced the negative effects of sort of a  
13 population impact or you know, white people coming into  
14 a community and taking over the whole scene.

15 And I understood English and  
16 I heard a lot of them at the time laughing at us and  
17 it was so terribly ignorant and maybe that was the time,  
18 maybe before that, but maybe that was the time when  
19 I was convinced that the white people, a lot of them  
20 are so ignorant, are really, really ignorant and  
21 like, I heard somebody say before that, that maybe the  
22 white people should wait for the Indian, but I think  
23 it's the other way around. I think that the Indian  
24 people have been waiting for the white people for  
25 quite a long time, and the Indian people, the Dene,  
26 could see that the whites would -- are destroying not  
27 only the environment, but themselves. Their basis,  
28 their values are unfounded, they depend on technology  
29 and technology keeps changing and becomes obsolete.  
30 The common belief and the basic principle that Dene





1 people have cannot be described as an experience,  
2 and if white people want to experience the same thing,  
3 then they should listen to us more. And that is about  
4 all I wanted to say for now.

5 BETTY MENIKOSH: Sworn

6 MRS. MENIKOSH: Judge Berger,  
7 although I had intended to give out my own personal  
8 views, --

9 THE COMMISSIONER: Your name?

10 MRS. MENIKOSH: Betty  
11 Menikosh.

12 Although I had wanted to  
13 give my own personal views and opinions when the  
14 inquiry came to Simpson, there is an incident that  
15 happened that may affect Liard and us, and it is an  
16 example that has urged me to come up and speak.  
17 A study had been done for Indian Affairs in 1973. It  
18 was titled the Social, Economic Impact of the Pointed  
19 Mountain Gas field and it was written by Michel Scott  
20 and on page 37 in this study, it states,

21 "Fort Liard is moving in the  
22 direction of Fort Simpson."

23 It goes on to say,

24 "Pointed Mountain Pipeline  
25 has the virtue of easing the transition to the modern  
26 society but not suddenly upsetting tradition activities.  
27 This means what is happening in Fort Simpson is a good  
28 thing and shows us the future for the Indian people  
29 of the north."

30 Well I happen to come from





1 Simpson and the so-called transition isn't what I  
2 would like to see the people in Liard go through or  
3 any other communities in the north. And also, I  
4 agree with the statements of other communities that  
5 have said in the past, we do not want to be another  
6 Fort Simpson.

7 In Simpson, all the political  
8 power is taken from the Indian people, the chief and  
9 the Band Council have no power or any that is  
10 recognized by the others of the community. This power  
11 is all in the hands of a handful of white people and  
12 they call themselves the hamlet council and the  
13 Chamber of Commerce.

14 An example of what now  
15 happens in Simpson is, the Chief and Band Council  
16 requested that all liquor outlets for the  
17 duration of the General Assembly, which is going to  
18 be held from July 18 to 23. The Chief and the Band  
19 Council represented the majority of the population in  
20 Simpson and they were supported by the Indian Brotherhood  
21 and the Metis Association of the Northwest Territories,  
22 who also represent a majority of the north.

23 However, the Territorial  
24 Liquor Board did approve it, but the handful of business  
25 people that had interests --

26 THE COMMISSIONER: The  
27 Territorial Liquor Board what?

28 MRS. MENIKOSH: Had approved  
29 the --

30 THE COMMISSIONER: Had



1 approved the shut down?

2 MRS. MENIKOSH: Yes. And  
3 the handful of business people that had interests in  
4 these outlets contested it and we just found out  
5 yesterday that the judge had ruled in favour of the  
6 outlets be open during this time. And by this decision  
7 I just feel that the right of the Indian people in  
8 the Mackenzie District is trampled. And the will of  
9 the majority is overridden. This general assembly is  
10 really important to us because it is at this that  
11 the people from all over the Territories are going to  
12 make some decisions on our land claim settlements.  
13 And it's/<sup>a</sup>very important thing to us and this is why  
14 we wanted the outlets closed for only six days.

15 If this is an example of what  
16 occurs in modern society, then we must stop this pipeline.  
17 Do the people in Liard want similar things to happen  
18 to them? When we come to you in all the community  
19 hearings, we are saying to you, and to everyone, let  
20 us say and decide what we want for ourselves, give  
21 us the right to govern and control our lives and  
22 lands once again. Thank you.

23 THE COMMISSIONER: Thank you  
24 very much.

25 Well, is there anybody  
26 else? If there isn't, I'll ask you Chief, if you wish  
27 to say anything before we close the hearing.

28 MR. DEAN: Can I ask a question.  
29 I know you want to go for supper.

30 THE COMMISSIONER: No, no, no.



1 Go ahead. We'll carry on for as long as people want  
2 us to, but when we stop, we won't be coming back this  
3 evening, that's all.

4 EARL DEAN: Resumed

5 MR. DEAN: This is a question  
6 and the reason I have to put it as a question is  
7 because I'm not exactly certain of the facts in the case.  
8 So the general outline of the situation is this. The  
9 Pointed Mountain Pipeline came, the prospect was  
10 announced that it would be built. The Indian Brother-  
11 hood, a representative of the Indian people, took a  
12 position on the Pointed Mountain Pipeline. And they  
13 did it because I think they were trying to work out a  
14 bargaining position with respect to development.  
15 The Indian Brotherhood said, "We don't want the pipeline  
16 until there is a land settlement."

17 Now, if my facts are correct,  
18 I think my question should be directed to Father Mary.  
19 Because I think his advice to the people at the time  
20 was, go to work for the pipeline and I think he's right  
21 in saying the people are poor, the people need work,  
22 the people need jobs. So rather than boycotting the  
23 pipeline, I think people did go to work for the pipeline.  
24 And now here today I heard Father Mary say that he didn't  
25 think that the pipeline had benefitted the people all  
26 that much. You know, there's been a little bit of work  
27 here and there.

28 Now, his advice to the people  
29 was that. I would like to know -- you're going to make  
30 a judgment about this matter, he made a judgment once





Earl Dean  
Father Mary

1 and he was wrong and now the people are dealing with  
2 that situation. You're going to make a judgment and  
3 you're going to, in effect, you're going to advise  
4 people whether or not they should work for this  
5 development. I understand you're going to advise  
6 the government, you know, perhaps you could advise  
7 the government to advise the people what they should  
8 do. Should they work for a pipeline before there is a  
9 land settlement or should they wait for a land settle-  
10 ment before they work and how are they going to eat in  
11 the meantime. So I'd like to hear from Father Mary  
12 whether my interpretation of that little bit of history  
13 is correct and how he feels about it.

14 THE COMMISSIONER: Do you  
15 want to say anything, Father Mary. Do you want to  
16 respond.

17 FATHER MARY: Resumed

18 FATHER MARY: Yes. We go  
19 back a bit of history, as far as I know, I was here  
20 when Indian Brotherhood came, I could not give you the  
21 exact date, and it tells you some old people, it  
22 was (Slavey name) who is dead now, excuse me, I just know  
23 his name in Slavey, I forget his white name.

24 He's a grandfather of Pauline Dentente (?) who is here.

25 And I think Alexie Behile  
26 too has been interrogated, if I'm right. And most of  
27 the best times, the people were all the day working on  
28 the pipeline. Anyway, doing some jobs  
29 for the -- across the river. Now, it was here at  
30 this time, the forest ranger, his name was Keith Kepke (?)



1 THE COMMISSIONER: What was  
2 his name?

3 FATHER MARY: Keith Kepke.

4 THE COMMISSIONER: Oh yes.

5 FATHER MARY: And he was  
6 working in connection with the people from Amoco and  
7 trying to do his best to give jobs to the people.  
8 So when Indian Brotherhood came, they ask these old people  
9 some statement, so these old people now you know,  
10 they were quite old, they give some statement, I don't  
11 know exactly which statement was given, I was not  
12 witness, and I could not say what exactly was their  
13 answer, but what I do know, that after that, it was  
14 broadcast, I didn't hear that myself, but they  
15 broadcasted something, I think on the CBC saying that  
16 the people from Fort Liard did not want the pipeline.  
17 So, the forest ranger was really upset because all  
18 the young people who were working, who were after him  
19 to get job, asking for some job and he hears that on  
20 the radio, and he said myself, I'm trying to do any-  
21 thing, I am asking, I look like a fool because I'm  
22 asking this oil company to hire people and after that  
23 broadcast on the radio, they don't want to have the  
24 pipeline. So he did organize himself, a meeting, but  
25 now I should say, at this time when the people were  
26 working on this slashing and so on, the main pipeline  
27 was already done. And across the Liard River already.  
28 It was some work after the work had been done already,  
29 and I could say that only one among the 35  
30 people, did attend the meeting, and among the 35 young



1 men who did attend the meeting, it was only one who  
2 make some objection on this matter, and he say, what  
3 will happen if the pipeline bust. So his answer  
4 is just gas, not oil, and it's crossing already the  
5 river, and it was more than a year ago. The main  
6 reason for them to work was given by the forest  
7 ranger, on this matter, was "Look, you have to live today,  
8 you need a job, you are asking about a job, and here  
9 are some jobs, why to fight it." So the people did  
10 have to get some money for living and they did go,  
11 and I agree with the forest ranger. So the forest  
12 ranger, after that phone CBC and it was about the  
13 interview by phone and I don't know exactly what was  
14 the broadcast after that. It is a fact that I do know.  
15 I suppose I answer the question.

16 Now may I add something?

17 THE COMMISSIONER: Yes.

18 FATHER MARY: This  
19 young men who have been in this meeting are the men  
20 who were working and today I forget to mention that  
21 you have, I don't know how many young people who are  
22 out fighting fire, and who did not give any statements,  
23 so if I should say something, you have some good  
24 answer things about the feeling of the people, but you  
25 don't have the feeling of all the young people who are  
26 away. So you know, it's part of the truth. Now,  
27 there could be a feeling, I don't say that you know,  
28 to put down what was said, maybe they will just reinforce  
29 what was said, but it is a fact that they are not here  
30 and this is what I wanted to let you know.



1 speak, I don't know what's going on.

2 Well the same people came up this afternoon, that  
3 said you know, a few things, which I was very happy to  
4 see, and although we having another hearing at Trout  
5 Lake, maybe if we just forget something, or the people  
6 maybe want to say more things, maybe we can take these  
7 people to Trout Lake and bring it out, because Trout  
8 Lake is part of our band and so is Nahanni so we like  
9 to leave that to you right now.

10 THE COMMISSIONER: All right,  
11 thank you.

12 Well thank you very much  
13 Chief Deneron and thank you members of the council  
14 and thank you Mr. Trindal for acting as our inter-  
15 preter and I want to thank as well all of those from  
16 Liard and from other places who spoke yesterday and  
17 today, because what each of you has said is useful to  
18 me in considering what report and recommendations I  
19 should make to the government.

20 I expect that we will be  
21 holding a hearing next month in Nahanni Bute and in  
22 Trout Lake as well. And if Chief Deneron and members  
23 of the council wish to speak at those hearings, either  
24 one or both of them, that will be fine with me. And  
25 if any of the men who have been away fire fighting  
26 these last two days, if they, through you, Chief, wish  
27 to convey their views to me, at Nahanni Bute or Trout  
28 Lake or if they wish to come, that will be fine with  
29 me too.

30 I will be -- we will be





1 THE COMMISSIONER: Do you  
2 want to summarize that, Mr. Trindal, or do the people  
3 know all about that?

4 Well, is there anyone else  
5 who wishes to speak? Chief, do you wish to say  
6 anything?

7 CHIEF DENERON: I'd like to make  
8 a closing statement.

9 THE COMMISSIONER: Yes,  
10 please do.

11 CHIEF DENERON: I'd like to  
12 thank Judge Berger for coming here, and Judge Berger,  
13 we are really asking you to listen to us. What we  
14 did say, all the feeling was that we don't want the  
15 pipeline at this time. We're asking you to let's have  
16 the land settlement first. And another thing is  
17 that, yesterday I asked the people to come and speak,  
18 to you, and these people said to me, well, why should I  
19 speak, I don't know what's going on. And I said,  
20 well, you know what's happened across the river, at  
21 Pointed Mountain and I really got so much to blame the  
22 CBC about this again. I'd like to say this again,  
23 because we've been asking CBC to bring a radio service,  
24 extend their program into Fort Liard for the last two  
25 years and we are also asking to extend their TV program  
26 here.

27 The people, if they would have  
28 had this kind of coverage over here, I'm sure we would  
29 have had more participation. It's just going to show  
30 you that yesterday the people said, well, why should I



1 preparing a transcript, a written record of all that  
2 has been said and sending a copy of that to your Chief  
3 and I will have a copy too so that I can read and re-  
4 read what you have said here yesterday and today.

5 Thank you very much and  
6 I'll adjourn the hearing of the Inquiry now  
7 until Tuesday, the 5th of August, when the inquiry  
8 will re-assemble at Fort Good Hope. Thank you.  
9 (PROCEEDINGS ADJOURNED TO AUGUST 5, 1975)

347

M835

Community 17

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE  
Community Vol 16 & 17 Ft. Liard NWT  
16 & 17 July 1975

DATE DUE

RENEWAL DATE







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MACKENZIE VALLEY PIPELINE INQUIRY

Government  
Publications

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE.

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Good Hope,

N.W.T.

August 5th, 1975

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PROCEEDINGS AT COMMUNITY HEARINGS

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Volume 18

347  
M835  
COMMUNITY  
19

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GAS STUDY LTD.

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APPEARANCES:

Prof. Michael Jackson,	for Mackenzie Valley
Mr. Ian Scott,	Pipeline Inquiry
Mr. Ian Roland,	
Mr. Darryl Carter,	for Canadian Arctic
	Gas Pipeline Limited
Mr. Glen Bell,	for Northwest Territories
	Indian Brotherhood and
	Metis Association of
	the Northwest Territories
Mr. R. Blair,	for Foothills Pipelines
Mr. John Elwood,	Ltd.

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Fort Good Hope, N.W.T.,

August 5, 1975.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

MARY WILSON, sworn as interpreter.

THE COMMISSIONER: Ladies and gentlemen, I will call our meeting to order and I'll ask our interpreter to interpret what I am going to say.

I am Judge Berger, I am conducting an Inquiry to consider what the impact will be of the pipeline that Arctic Gas and Foothills Pipelines want to build to bring natural gas from the Arctic to southern markets.

I am holding hearings in every community in the Mackenzie Valley, the Mackenzie Delta and the northern Yukon likely to be affected by the pipeline if it is built. That is why I am here. I want to hear from Native people and white people, from the old people and the young people.

You can speak in English or in Slavey. We have interpreters here. They will translate for you or you can translate for yourself if you wish.

The people seated at this table to my left are Miss Hutchinson, the Secretary of the Inquiry who will swear the people as witnesses who are going to speak today and the official reporters for the Inquiry who have that mask just so that they can repeat everything that is said here



1 and it is taken down on tape and then is typed up  
2 and it is the official record of the Inquiry and I  
3 will keep that so that I can, after I have left Good  
4 Hope, read and re-read what you have said.

5 We will send a copy of that  
6 official record of the hearings in Good Hope to  
7 Chief T'Seleie and the Chairman of the Settlement  
8 Council.

9 The ladies and gentlemen  
10 over at the wall are the CBC broadcasters who will  
11 be reporting over the Northern Service the events  
12 of our meeting here in Good Hope. There are other  
13 representatives of the press here as well and I have  
14 invited them here so that people throughout the North  
15 and throughout Canada will know what you, the people  
16 of Good Hope have to say. In addition, there is a  
17 crew here, these two gentlemen in front of me, from  
18 the National Film Board of Canada who want to make a  
19 film about what is happening here.

20 Canada and the United States  
21 have a great appetite for oil and gas. That is why  
22 the Government of Canada is considering this gas  
23 pipeline. But before the Government decides what  
24 they are going to do, they want to know what you  
25 think about it, that is why they have sent me here.

26 It is vital that we take a  
27 hard look now at this pipeline and what its consequences  
28 will be, for once the first shovel full of earth has  
29 been dug, once the first length of pipe has been laid  
30 it will be too late. We have representatives of the



1 pipeline companies here today to listen to what you  
2 have to say and to answer any questions that you may  
3 wish to put to them.

4 I want you, the people who  
5 make the North your home, I want you to tell me what  
6 you would say to the Government of Canada if you could  
7 tell them what was in your minds. I want you to tell  
8 me what the pipeline will mean to you, to your  
9 family and to the land. I am here to listen to you.

10 I will ask Chief T'Seleie to  
11 make the first statement here today.

12 CHIEF FRANK T'SELEIE,  
13 GEORGE BARNABY,  
14 JOHN T'SELEIE,  
15 FRED RABISCA,  
16 HYCIENE KOCHON,  
17 LOUIS CAESER, sworn.

18 CHIEF T'SELEIE: I was hoping  
19 that we would have the Inquiry begin at the Ramparts  
20 today, but the weather turned bad. I was hoping to  
21 give this opening address up there.

22 Mr. Berger, as Chief of the  
23 Fort Good Hope Band I want to welcome you and your party  
24 to Fort Good Hope. This is the first time in the  
25 history of my people that an important person from your  
26 Nation has come to listen and learn from us, and not  
27 just come to tell us what we should do, or trick  
28 us into saying yes to something that in the end, is  
29 not good for us. I believe you are an honest man. I  
30 believe you are a just man, Mr. Berger, and that you do  
not intend to be a part of a plot to trick us or fool  
us or play games with us.





1                   You are here on the behalf  
2 of your Government to ask us our opinions on the  
3 plans your people have for our land. Because you are  
4 honest and just, I do not believe you would be asking  
5 us these questions if your nation had already made a  
6 decision on these plans. It is not at all inevitable  
7 that there will be a pipeline built through the  
8 heart of our land. Whether or not your businessmen or  
9 your Government believes that a pipeline must go through  
10 our great valley, let me tell you, Mr. Berger, and  
11 let me tell your nation, that this is Dene land and we the  
12 Dene people intend to decide what happens on our land.  
13 Different people from outside have asked me whether  
14 or not I felt we could really stop the pipeline. My an-  
15 swer is yes, we can stop the pipeline.

16                   Mr. Berger, you have visited  
17 many of the Dene communities. The Dene people of  
18 Hay River told you that they do not want the pipeline  
19 because with the present development of Hay River,  
20 they have already been shoved aside. The Dene people  
21 of Fort Franklin told you that they do not want the  
22 pipeline because they love their land and their life  
23 and do not want it destroyed. Chief Paul Andrew and  
24 his people in Fort Norman told you that no man, Dene  
25 or white, would jeopardize his own future and the future  
26 of his children. Yet you are asking him to do just  
27 that if you asked him to agree to a pipeline through  
28 this land. Philip Blake, in Fort McPherson, told you  
29 that if your nation becomes so violent as to force a  
30 pipeline through our land, then we love our land



1 and our future enough to blow up the pipeline. He told  
2 you that we, the last free Indian nation, are willing  
3 to fight so that we may survive as a free nation.

4 You have heard old people and  
5 young people, Mr. Berger. You have heard people who  
6 were raised in the bush and people who were raised in  
7 Government hostels. You have heard men and women,  
8 People who have worked for the whiteman, and people  
9 who have never sold their labour. People from the  
10 Mackenzie Delta to the Great Slave Lake. People have  
11 talked to you from their heart and soul, for they know,  
12 as I know, that if a pipeline goes through they will  
13 be destroyed.

14 All these people have told you  
15 one thing, Mr. Berger. They have told you that they do  
16 not want a pipeline. My people are very strong, Mr.  
17 Berger, and we are becoming even stronger. My people  
18 are finding new strength for the struggle that we  
19 are going through. That is why I can say to you, Mr.  
20 Berger, yes, we can stop the pipeline. Our grand-  
21 children will remember us, the Dene people here today,  
22 and the Dene people who have talked to you in other  
23 communities, as the people who stopped the pipeline  
24 from coming through their land.

25 Mr. Berger, there will be no  
26 pipeline.

27 There will be no pipeline because  
28 we have our plans for our land. There will be no  
29 pipeline because we no longer intend to allow our land  
30 and our future to be taken away from us so that we are



1 destroyed to make someone else rich.

2 There will be no pipeline because  
3 we, the Dene people are awakening to see the truth  
4 of the system of genocide that has been imposed on  
5 us and we will not go back to sleep.

6 There will be no pipeline,  
7 Mr. Berger, because we the Dene people will force  
8 your own nation to realize that you would lose too  
9 much if you ever allowed these plans to proceed. It is  
10 your concern about your future, as well as our concern  
11 about ours, that will stop the pipeline.

12 For our part, Mr. Berger, we  
13 are making our own plans for the Dene nation. We are  
14 making plans not just for the next five or ten or  
15 twenty years, but plans that will guarantee the survival  
16 of our people for the next hundreds of years. We are  
17 making plans not just for ourselves, but for our  
18 children and our grandchildren and our grandchildren's  
19 children and for their children after them.

20 As you know, the Dene people  
21 recently held an assembly in Fort Simpson where we  
22 declared officially that we are a nation of people, with-  
23 in Canada.

24 For the Dene people, it was  
25 nothing very new or different to declare ourselves a  
26 nation. We have always seen ourselves in these terms.  
27 We have our own land, our own languages, our own  
28 political and economic system. We have our own  
29 culture and traditions and history, distinct from  
30 those of your nation.



1 I would like to read to you  
2 a copy of a letter dated February 7, 1928, addressed  
3 to the Director, Northwest Territories, Ottawa, from  
4 Father Binami:

5 "Sir:

6 Due to the fact that Indians do their  
7 Fall fishing and trapping at points north  
8 of Fort Good Hope and east of the Mackenzie  
9 River and as fish are not obtainable at these  
10 places through the late Winter, they the  
11 Indians are forced to move south and west  
12 to get moose and other game for food, we  
13 would suggest that two Preserves would be  
14 needed to do them good.

15 The two localities most frequented by them  
16 are bounded as follows:

17 1.'From the mouth of the Hare Indian

18 River east toward Smith Bay on  
19 Bear Lake and North to the Junction  
20 of Anderson River and Lockhart Rivers  
21 then west and south to New Chicago  
22 on Mackenzie River and South along  
23 the Mackenzie River to the mouth of  
24 the Hare Indian River.' New Chicago  
25 is at the mouth of Tutsieta River.

26 2.'From the mouth of the Gossage River west  
27 toward the Arctic Red River and south  
28 along the Arctic Red River to a point  
29 west of the Sans Sault rapids and North  
30 along the West of the Mackenzie River to





1 the mouth of the Gossage River".

2 Locality No. 1 produces most food for  
3 the Indians and should be given first  
4 consideration.

5 At the present time the Indians are in fear  
6 of too many outside trappers getting into  
7 the districts outlined above and should these  
8 preserves be granted, they, the Indians, would  
9 be more likely to endeavour to preserve the  
10 game in their own way. They at present say  
11 are afraid of leaving the Beaver colonies  
12 to breed up as the white men would in all  
13 likelihood come in and hunt them.

14 Trusting this will receive your favourable  
15 consideration I remain,

16 Sincerely yours.

17 Father Binami, omi,

18 For Indians and Petitioners."

19 As you can see from the letter,  
20 Mr. Berger, that in 1928 we felt the same about ourselves  
21 as we do now. We want to live our own way on our own  
22 land and not be invaded by outsiders coming to take  
23 our resources. We saw ourselves then as we see ourselves  
24 now, as different from the whiteman. We do not say  
25 we are better or worse than the whiteman. We are proud  
26 of who we are, proud to be Dene, and loyal to our  
27 Nation, but we are not saying we do not respect you  
28 and your ways. We are only asking now as we asked  
29 you then, to let us live our own lives, in our own  
30 way, on our own land, without forever being threatened



1 by invasion and extinction. Mr. Berger, we too want  
2 to live. We want our nation to survive in peace, we  
3 want to be able to put our energy and time into living  
4 our lives in the way our fathers and grandfathers have  
5 taught us.

6 We do not want to have to fight  
7 and struggle forever, just to survive as a people. Your  
8 nation has the power to destroy us all tomorrow if it  
9 chooses to. It has chosen instead to torture us slowly.  
10 To take our children from us and teach them foreign  
11 ways and tell us that you are teaching them to be  
12 civilized. Sometimes now, we hardly know our own  
13 children. You have forced us into communities and  
14 tried to make us forget how to live off the land, so  
15 you could go ahead and take the resources where we trap  
16 and hunt and fish. You encourage us to drink liquor  
17 until we are half crazy and fight among ourselves.  
18 What else other than liquor is the Territorial  
19 Government willing to subsidize to make sure that  
20 prices are the same throughout the Northwest Territories?  
21 Does it subsidize fresh food or clothing, or even  
22 pop in the same way? No, only liquor. Try to buy  
23 anything else at Yellowknife prices throughout the  
24 North. The Government knows very well that liquor  
25 helps keep my people asleep, helps keep them from  
26 realizing what is really happening to them and why. I  
27 know very well, too, Mr. Berger, because I used to  
28 drink. I am not the only one of my people who  
29 is waking up. There are many here in Good Hope  
30 who will be talking to you about their experiences.



1 There are many, many more all over the Dene Nation.

2 We are waking up and realizing  
3 that apart from the glossy pamphlets and promises,  
4 apart from the smiles and slaps on the back, apart  
5 from the good-natured small talk, what your nation  
6 is really doing to us is destroying us. We know  
7 that now. And we know that you know it, for I believe  
8 that there are many white people in the North who did  
9 not realize before, that, whatever their personal  
10 feeling, the system that they were working for and  
11 supporting, was really set up to destroy us. Many of  
12 these people honestly thought they could help us.  
13 It is clear now that the system is stronger than any  
14 individual. It is no accident that the Territorial  
15 GOvernment is having great difficulty in recruiting  
16 people to work for it.

17 The individuals of your  
18 nation do not want to be part of our system of  
19 genocide.

20 There is a great force within  
21 your own nation to change the system under which you  
22 operate so that it becomes more human. This people  
23 are our allies. It is clear that there are many white  
24 men who believe that the Dene nation should survive.

25 Obviously Mr. Blair, President  
26 of Foothills, and his friend Mr. Horte, President  
27 of Gas Arctic, want to see us destroyed. Maybe, Mr.  
28 Blair, that is because you do not know us or understand  
29 us. Or maybe money has become so important to you  
30 that you are losing your own humanity. Maybe you too





1 are a victim, imprisoned by a way of life that  
2 you are afraid to question. I don't know. I only  
3 know you are a human being. There must be times  
4 when you too think of your children and their future.  
5 I doubt that you would knowingly destroy what is  
6 valuable to them. Why are you asking us to destroy  
7 our future? We are not trying to take your children  
8 and force them to speak a foreign language and to  
9 live out in the bush. Why are you trying to force  
10 us to be like you? Are you not rich enough now?  
11 Must you try to become so powerful to control our land  
12 and our children and our future? I cannot understand  
13 and why you can not be happy to live in a cabin beside  
14 some river and leave the world the way the great  
15 spirit made it. I cannot understand how a man can live  
16 for wealth and power, knowing that his ambitions  
17 and greed is destroying so much around him. I do  
18 not envy you, Mr. Blair, I feel sorry for you.

19 Mr. Blair, there is a life and  
20 death struggle going on between us, between you and  
21 I. Somehow in your carpeted boardrooms, in your  
22 panelled office, you are plotting to take away from  
23 me the very centre of my existence. You are stealing  
24 my soul. Deep in the glass and concrete of your world  
25 you are stealing my soul, my spirit. By scheming to  
26 torture my land you are torturing me. By plotting to  
27 invade my land you are invading me. If you ever  
28 dig a trench through my land, you are cutting through  
29 me. You are like the Pentagon, Mr. Blair, planning the  
30 slaughter of innocent Vietnamese. Don't tell me you are



1 not responsible for the destruction of my nation. You  
2 are directly responsible. You are the twentieth  
3 century General Custer. You have come to destroy the  
4 Dene Nation. You are coming with your troops to  
5 slaughter us and steal land that is rightfully ours.

6 You are coming to destroy a peo-  
7 ple that have a history of thirty thousand years.  
8 Why? For twenty years of gas? Are you really that  
9 insane? The original General Custer was exactly that  
10 insane. You still have a chance to learn. A chance  
11 to be remembered by history as something other  
12 than a fool bent on destroying everything he touched.  
13 You still have a chance, you have a choice. Are you  
14 a strong enough man to really exercise your freedom  
15 and make that choice. You can destroy my nation,  
16 Mr. Blair, or you could be a great help to give us  
17 our freedom. Which choice do you make, Mr. Blair?  
18 Which choice do you make for your children and mine?

19 It seems to me that the whole  
20 point in living is to become as human as possible.  
21 To learn to understand the world and to live in it.  
22 To be part of it. To learn to understand the animals,  
23 for they are our brothers and they have much to teach  
24 us. We are a part of this world.

25 We are like the river that  
26 flows and changes, yet is always the same. The river  
27 cannot flow too slow and it cannot flow too fast. It  
28 is a river and it will always be a river, for that  
29 is what it was meant to be. We are like the river,  
30 but we are not the river. We are human. That is



1 what we were meant to be. We were not meant to be  
2 destroyed and we were not meant to take over other  
3 parts of the world. We were meant to be ourselves.  
4 To be what it is our nature to be.

5 Our Dene Nation is like this  
6 great river. It has been flowing before any of us  
7 can remember. We take our strength and our wisdom  
8 and our ways from the flow and direction that has  
9 been established for us by ancestors we never knew,  
10 ancestors of a thousand years ago. Their wisdom  
11 flows through us to our children and our grandchildren  
12 to generations we will never know. We will live out  
13 our lives as we must and we will die in peace because  
14 we will know that our people and this river will  
15 flow on after us.

16 We know that our grandchildren  
17 will speak a language that is their heritage, that has  
18 been passed on from before time. We know they will  
19 share their wealth and not hoard it, or keep it to  
20 themselves. We know they will look after their  
21 old people and respect them for their wisdom. We  
22 know they will look after this land and protect it and  
23 that five hundred years from now someone with skin  
24 my colour and moccasins on his feet will climb up  
25 the Ramparts and rest and look over the river and  
26 feel that he too has a place in the universe, and  
27 he will thank the same spirits that I thank, that  
28 his ancestors have looked after his land well and  
29 he will be proud to be a Dene.

30 It is for this unborn child,





1 Mr. Berger, that my nation will stop the pipeline. It  
2 is so that this unborn child can know the freedom  
3 of this land that I am willing to lay down my life.  
4 I will do my own translating.

(WITNESS ASIDE)

5 THE COMMISSIONER: Well, I call  
6 upon the other members of the Band Council now to make  
7 their statements.

8 GEORGE BARNABY: My name is  
9 George Barnaby. I am a member of the Band Council,  
10 Fort Good Hope. I tried for three days to write  
11 down what I felt, but I couldn't put it on paper so  
12 I just put down some notes and I'll try to bring it  
13 out from inside.

14 People have lived on this  
15 land for thousands of years, but still there is  
16 very little sign of them having passed through. They  
17 have looked after the land and used it without destroy-  
18 ing it. We want the land to remain clean and natural.  
19 The ways of the people are from the land. Their  
20 ways are clean and human and free and we want to  
21 continue this way of life. What I mean is that there  
22 is no politics in our way of life. We share everything,  
23 our whole culture is based on people and not -- since  
24 we share everything there is no need to cheat each  
25 other, exploit each other, we just live naturally,  
26 that's what I meant by clean living.

27 Building a pipeline or a  
28 highway into our land is not the way to protect  
29 the land or this way of life that we have. We are  
30 told by people from the south who really want us to





1 be like them, that we should get in the action and  
2 grab some of the money and the chances that are  
3 passing by, to get into what is happening. They  
4 say we can't stop what is happening in the North.  
5 They say we can't stop the pipeline or the system  
6 that is moving in from the South.

7                   The Government really tried  
8 to change the lives of the people. They started  
9 by bribing them to live in the settlements. They  
10 tried by opening up liquor for the Native people.  
11 They tried by make work projects and education. They  
12 tried by welfare and by free houses. They tried to  
13 get people to start up businesses. A lot of money  
14 is being spent, was spent and is still being spent  
15 trying to fit these people into the southern system.  
16 There was statements made that we can't stop or  
17 change what is happening, but the people are changing  
18 what is happening. They have looked at the ways that  
19 were being introduced and found them wanting in a  
20 lot of ways, found them no good, there was something  
21 a lot was missing out of it.

22                   Land claims is one way of  
23 changing what is happening. Land claims is the way  
24 of -- one way of changing what is happening in the  
25 North today. Also a lot of people are going  
26 back on the land. People who used to drink quite a  
27 bit quit drinking. People are taking interest  
28 in what their children are learning in school. They  
29 are taking their children out on the land and  
30 teaching them about the Dene way of life.



1 A pipeline or highway will  
2 not help this to happen. It will only help to destroy  
3 the people and the land.

4 I think we are talking about  
5 more than just a pipe that is going to be buried in  
6 the ground, but rather on the whole invasion of  
7 the north, I don't think that is what is promised by  
8 Arctic Gas or Foothills or anybody can be kept --  
9 none of the promises can be kept.

10 We don't want Good Hope  
11 dug up for gravel. We don't want the Mackenzie all  
12 dug up to bring the material down. Who is deciding  
13 on these things: pipeline, highway and so on?  
14 Judge Berger mentioned the Government of Canada,  
15 but who controls the Government of Canada?  
16 Is it the people in the south, the voters or is it  
17 the large corporations?

18 Is it true that in the  
19 southern system 1% of the population has 99% of the  
20 political power? Just a few people have more  
21 power than all the rest of the common people, the  
22 rich people. How much of what is really going on  
23 is told to the people in the south, how desparate  
24 are they for oil, what damages are being done, and  
25 so on?

26 There has been an idea planted  
27 in people's minds that there is no other way, that  
28 the pipeline has to go through the Mackenzie Valley,  
29 that it has to be built right away. I don't believe  
30 this.



G. Barnaby

1                               This spring on the radio  
2       there was news that the Americans want to build the  
3       pipeline through Alaska. What they said was that  
4       if they really take the land into consideration it  
5       will cost too much to build through here. The reason  
6       is that if they try not to damage the land it is  
7       going to cost too much.

8                               But there is some guys on  
9       this side who for their own interests are trying  
10      to get it built through the Mackenzie Valley. So  
11      is there -- these sort of things should be taken  
12      into consideration that something like this shouldn't  
13      happen just for the good of a few people, but --

14                              Another article I read  
15      was about coal. In this article it stated that  
16      there was enough coal in the south to last for 300  
17      years. The article also said that for political  
18      reasons coal is not being developed. The article  
19      talked about ways of making synthetic natural gas. It  
20      said they can make enough gas to -- that they can make  
21      as much as what can be pumped through the Mackenzie  
22      Valley Pipeline. How much of these things are known?  
23      How much is told to the people in the south? Maybe  
24      tomorrow or sometime I will get into the Dene way  
25      of government, if you want to call it that, but I  
26      give somebody else a chance to talk now. Thank you.

27                              (WITNESS ASIDE)

28                              THE COMMISSIONER: Thank you,  
29      Chief, and thank you Mr. Barnaby for your statements.  
30      We are about halfway through the afternoon and I think





1 we'll just adjourn now for maybe ten minutes and  
2 have a cup of coffee or stretch our legs and get  
3 some fresh air and then we will start again in about  
4 ten minutes.

5 (PROCEEDINGS ADJOURNED)

6 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

7 THE COMMISSIONER: Ladies and  
8 gentlemen, I will call our meeting to order again  
9 and invite other members of the Band Council to make  
10 their statements and after that anyone living here in  
11 Good Hope will have the right to make their own  
12 statements, so --

13 JOHN T'SELEIE: My name is  
14 John T'Seleie, I am a councillor here. I would  
15 rather have let the old people speak, but I'll  
16 talk now.

17 There are many, many things  
18 to talk about, but I want to say just a few things.  
19 I can't pretend to know everything, but I think I've  
20 been around long enough to know a few things about  
21 the whiteman and about Dene people.

22 Mr. Berger, the Government  
23 of Canada has sent you here today to listen to what  
24 we want to say about our land, our life and the  
25 pipeline.

26 I can't understand how the  
27 Government can have so small a mind that they have  
28 to ask us such a question. I want to tell you now  
29 why I think this is a foolish question -- why I think  
30 it is a foolish question.



1                   The whiteman and the Dene in  
2 one way are the same, but in another way they are  
3 very different. The whiteman and the Dene are the  
4 same because they both need the earth to live.  
5 But the whiteman and the Dene are different because  
6 of the way they treat this earth. I think the white  
7 man has a few things that he should learn from the  
8 Dene. If he knew this then he would not have to ask  
9 about a pipeline.

10                  Everything that you ever saw  
11 in your life comes from the earth. Even the rocket  
12 that goes to the moon, comes from the earth. The  
13 whiteman digs all the metals from inside the earth  
14 and builds a rocket that flies to the moon.

15                  When the whiteman digs out  
16 something from inside the earth and makes metal  
17 from it, he forgets that everything he takes from the  
18 earth he must give back to the earth. If nothing  
19 goes back to the earth, the earth will die and  
20 when the earth dies, everything else dies.

21                  When you travel on this land  
22 you can tell where the whiteman is by the metal that  
23 he surrounds himself with. You can tell where the  
24 whiteman has been by all the metal and junk that he  
25 leaves behind. I told you that the Dene and the  
26 whiteman are different. They are different because  
27 the Dene gives everything that he takes from the  
28 earth -- he gives it back, but the whiteman gives  
29 nothing back to the earth, so the whiteman is killing  
30 the earth. When he is killing the earth he is



J. T'Seleie  
F. Rabisca

1 killing himself because he needs the earth to live  
2 just like us.

3 Now, today, the whiteman  
4 is asking us Dene if he can build a pipeline through  
5 our land. To me, that's like asking me to kill  
6 myself. It's like asking--are the whiteman telling me  
7 that he wants to kill himself too?

8 We are all here today because  
9 we want to live, and Mr. Berger, I do not want a  
10 pipeline because I want to live. Thank you.

11 (WITNESS ASIDE)

12 THE COMMISSIONER: Thank you,  
13 Mr. T'Seleie. If the other members of the Council  
14 wish to speak now, that is fine with me, but if  
15 the other members of the Council would rather some  
16 of the older people spoke now, that is fine too.  
17 Whatever you want to do.

18 I wonder if you would  
19 repeat your name, please so that we could get  
20 it down for the official record.

21 FRED RABISCA: I am Fred  
22 Rabisca, a member of the Band Council. I was born  
23 in the bush and was raised in the bush and in town.  
24 I lived in the bush most of the time. I was taught  
25 how to snare rabbits and to set traps by my mother.  
26 I was taught to live in the bush and also to live  
27 off the land.

28 In January, when I was at the  
29 age of seven, my brother and I went to visit traps. --  
30 In January when I was at the age of seven, my brother



1 and I went to visit traps. Before we reached our  
2 destination, it got very dark and there was no road,  
3 so we had to camp out in the open as we didn't have  
4 stove or tent. We slept in a hut which we made of  
5 branches and is was about sixty below. And I appreci-  
6 ated and was proud.

7 I was forced to go to school  
8 that fall even though I didn't want to go. Finally  
9 the nurse and R.C.M.P. brought me to school. When  
10 I was in school with the rest we were forced to learn  
11 in the whiteman's system. We had to learn whatever  
12 was taught to us. We didn't learn a thing about our  
13 traditional life. We weren't given the ability or  
14 rights to say what we wanted to learn. It was  
15 hard for us to miss school or to even go out in the  
16 bush. Most of us had to stay in town, while our parents  
17 were out in the bush. To this day I can never use  
18 what I was taught in school to live in the bush. In  
19 other words, it was just waste of time.

20 We are happy people living  
21 off our land and proud of what we are and of our  
22 land, until the whiteman, seismic's and oil  
23 companies came and used our land. They have ruined  
24 our land. Ever since they came, the animals are very  
25 scarce. The forest fire increased every year. Animals  
26 are even dying just like that. There were dead ducks,  
27 beaver, fishes floating on lakes in this area. I don't  
28 think it's only in this area, but all over in the North.  
29 Even dead moose floating down the Mackenzie River this  
30 summer. Animals don't just die like that for no





1 reason. There has to be a cause. Before the whiteman,  
2 seismic and oil companies came there was hardly any  
3 forest fires, there was no dead animals floating in  
4 the lakes or in the Mackenzie River.

5 Ever since development came  
6 to our land, such as social development, housing  
7 associations and others, we were rather into individual  
8 groups, not living together like long ago. But we  
9 drifted farther from each other and from our land.

10 As for my own opinion I truly  
11 feel that Government did what he wanted to do on our  
12 land. -- As for my own opinion I truly feel that  
13 Government did what he wanted to do on our land.  
14 I don't think my people were given a chance to talk,  
15 think or thought about any of the developments that  
16 were pushed into their hands by the Government.  
17 I'll say we were ignored and not considered as people  
18 but rather as children by the Government. Whereas we  
19 were supposed to be the governor of our land, we  
20 were supposed to have the ability and rights to say  
21 whatever we want and not want.

22 When the liquor was first  
23 opened to my people it has really ruined us. By  
24 liquor a lot of our people died. Did the Federal  
25 Government do anything good for us? No! All he  
26 did was to cause us grief and trouble. Maybe the  
27 Government thought he was doing us a great favour,  
28 but it was really the opposite.

29 If the pipeline is built we  
30 will be very unhappy people. We will drift farther



1 from each other as well as our land. Our land where  
2 we have been born and raised will be ruined for us.

3 I will give you an example,  
4 Mr. Berger. The pipeline is going through Alaska.  
5 Think of all the problems they are having. They no longer  
6 have a next door neighbour, they don't even know their  
7 children. The service they get are very poor. The  
8 pipeline people get service first as they have the  
9 money. There is a lot of worries and trouble which the  
10 pipeline people brought to them. It will be the same  
11 here if it comes through. Maybe even worse.

12 There are so many forest fires  
13 every summer, that if the pipeline comes through, it  
14 is bound to catch on fire. It will ruin a lot of our  
15 land, our hunting area and animals which we live on.  
16 There's the danger of leakage, it will leak into the  
17 water, that will kill all the fish we live on. It  
18 will also leak on the land and ruin all the  
19 vegetation and almost all of the animals which we live  
20 on are vegetarian. Even now there is all kinds of  
21 sickness brought to our land ever since the whiteman  
22 came. Where they come from there is no fresh air  
23 but rather pollution. They come to our isolated  
24 country and cause us a lot of trouble.

25 There is a lot of other things  
26 that the pipeline will bring to us which might kill  
27 us, our land and our people. That's why we don't  
28 want the pipeline. I'm talking for myself, my people,  
29 my land and also for the future.

30 So, Mr. Berger, I hope you



1 Will listen, consider and think carefully on what  
2 people say and not be forgotten.

3 THE COMMISSIONER: Thank you.

4 (WITNESS ASIDE)

5 THE COMMISSIONER: If anyone  
6 wishes to speak they can come forward and sit next  
7 to Mrs. Wilson, the interpreter. That's probably the  
8 most comfortable way of coming forward and speaking  
9 if you would like to do that.

10 HYCIENE KOCHON:

11 THE INTERPRETER: His name  
12 is Hyciene Kochon. He is the Chief from Colville  
13 Lake. So he says he is just sitting here listening  
14 to the hearing and he says that so far what the people  
15 said about not wanting the pipeline, he says he agrees  
16 with it, but he is not going to say anything now, he  
17 says that he will talk when he is back in Colville  
18 Lake.

19 THE COMMISSIONER: Fine. Well,  
20 we will be there later in the week, sir.

21 (WITNESS ASIDE)

22 LOUIS CAESER, sworn.

23 THE INTERPRETER: This is  
24 Louis Caesar.

25 THE COMMISSIONER: Yes, sir,  
26 go ahead.

27 THE INTERPRETER: He says  
28 the chiefs and the band councillors made a long speech,  
29 but he says that two of them are his boys and he says  
30 he is not going to make a long speech, he is just going





1 to say a few words.

2 He says that he don't like  
3 that word, pipeline, he says that he don't like  
4 to hear about that, the pipeline going through the  
5 Mackenzie. He says I am not speaking for myself only.  
6 He says I am speaking for everything what's living  
7 on this land, all the animals that's in the waters or  
8 on the land, that's what I am talking about.

9 He says, this land, it is  
10 just like our blood. He says because we live off the  
11 animals that feed off the land. He says that's why  
12 we are brown. He said, us, he said, we are not like  
13 the white people, he said, all we worry about is our  
14 land because we make our living off our land, he  
15 says, the white people, they live on money, he says,  
16 that's why they worry about money, but us, he says,  
17 we don't worry that much about money, we worry about  
18 our land because that is where we make our living.

19 And he said, if  
20 the pipeline came through and all this land got  
21 spoiled from all the work that they are going to  
22 put by the pipeline, he said it will be just like  
23 taking our money away from us. He said, not in the  
24 form of money, but the land that we make our living  
25 on, on the animals and all that, he says it will be  
26 just the same as if they took all our money away from  
27 us and nothing to buy food with.

28 He said we can't just sit  
29 like this and watch our land go spoiled like that.  
30 He said we make our living from the land, he says, we



1 eat the animals that feed from the land and he says  
2 that's our life. So, he says, when they talk about  
3 putting the pipeline through, that means that they  
4 are going to spoil the whole land and he said that  
5 means that they are going to spoil everything for us.

6 And he said maybe the whiteman's  
7 been working on this for fifty years without the  
8 Natives knowing anything about it and then all of a  
9 sudden they brought it out and said, okay, we are  
10 going to put that pipeline through your land and  
11 he said, all of a sudden we are faced with this and  
12 he said we don't want to see that happen. He said  
13 we are not joking sitting here, talking, trying to  
14 protect our land, he said. We're worried about  
15 ourselves. We are worried about what might happen  
16 if the pipeline ever goes through.

17 He said that the whiteman  
18 came to the North and did all -- did what they liked  
19 around our land, he says. They went and they made all  
20 kinds of roads and everything, but nobody knew what  
21 was going on until this hearing started. Then, he  
22 said, the older people like himself, he says, we  
23 realized what was happening, that's why we sort of  
24 woke up and now, he said, we are trying to fight  
25 for our land.

26 . That's all he wants to  
27 say. He says that's what he was worried about.

28 THE COMMISSIONER: Thank  
29 you very much, Mr. Caesar. Thank you.

30 (WITNESS ASIDE)



1                   JOHN LOUISON, sworn.

2                   Could I get my own  
3 interpreter?

4                   THE COMMISSIONER: Yes, I  
5 think so. Maybe we could -- do you want to go ahead  
6 now or after -- there is another gentleman waiting  
7 as well. We could go ahead with you now and your  
8 interpreter now, or after supper, whatever you wish.  
9 Right now?

10                  A       Yes.

11                  THE COMMISSIONER: All right,  
12 fine. Mrs. Wilson, would you give way to another  
13 interpreter for this witness?

14                  MRS. WILSON: Sure.

15                  LUCY JACKSON, sworn as interpreter.

16                  THE WITNESS:

17                         Mr. Berger, representatives  
18 of the Foothills Pipeline, Gas Arctic, and my people.  
19 My name is John Louison, Chairman of the Settlement Council of  
20 Fort Good Hope.

21                         I have lived in the settlement  
22 of Fort Good Hope for the last 36 years, and that  
23 is how old I am today. I was raised here and in  
24 those years a good part or a better part of it I spent  
25 in the bush hunting and trapping. All those times  
26 were both good and hard times, nevertheless they were  
27 the happy ones.

28                         I spent about three years  
29 in school at the most.

30                  THE COMMISSIONER: Excuse me,



1 could you repeat that, I didn't catch it, that --

2 A I spent about three  
3 years in school at the most.

4 THE COMMISSIONER: Thank you.

5 A And since I quit hunting  
6 and trapping about twelve years ago, I spend most of  
7 the time working at various places. Gentlemen, when  
8 I say this I am serious from here. Since I heard  
9 about pipeline about five years ago I thought the  
10 Government was more or less going to ignore the idea.  
11 Then the idea for the pipeline to go through was getting  
12 more serious and now the pipeline is going through  
13 even though it is against the will of the Indian  
14 people. What do we care about pipeline, we don't  
15 need it when it does go through, who is going to  
16 benefit from it? We are not going to, for sure.

17 But those white people  
18 down south and the companies that build it and  
19 they'll be sitting back laughing, and not a thing to  
20 worry about but more money for them and nothing  
21 for us.

22 I wonder how many people in  
23 this room and throughout the North know that the  
24 Federal Government is being controlled. Bought by these  
25 major companies like Foothills Pipelines and all  
26 other major companies throughout the country and  
27 maybe from the States.

28 I wonder if these people  
29 ever realize, the pipeline people, I mean, that they  
30 are not only going to hurt the environment and the





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1 North America. Do we go down south and impose some  
2 ridiculous things down your throat and push down.  
3 If we did, you'd just say, "Get the hell back up  
4 North and stay there, and that will be the end of  
5 it."

6 So gentlemen, in closing I  
7 hope, and I really hope, for the best decision the  
8 Government could make, and again, no further development.  
9 And Mr. Berger, if not the right decision, then I will  
10 go up in the hills and make smoke signals.

11 Thank you, gentlemen.

12 THE COMMISSIONER: Thank  
13 you very much, Mr. Louison.

14 (WITNESS ASIDE)

15 THE COMMISSIONER: There was  
16 another gentlemen who wanted to speak. Maybe we  
17 could hear that gentleman and then we will adjourn  
18 for supper after that.

19 ANTOINE ABALON, sworn.

20 THE INTERPRETER (MRS. WILSON): I will  
21 translate him in Slavey. He says that he is  
22 74 years old. He said that he is not sitting here  
23 speaking for himself. He said that maybe I'll die  
24 tomorrow or not far from that but he said, why  
25 I am here speaking is because I am thinking of my  
26 children and my grandchildren.

27 This land means so much to  
28 us Natives, he said. We live off the land. He said  
29 when our fathers kill something or caught a fish, he  
30 said our mothers fed on the fish and then she breast



1 fed us, he says, that's how we were brought up. He  
2 says that's why this land means so much to us, he says,  
3 because it is our life.

4 He says, supposing the  
5 pipeline goes through, and if, he says, the animals  
6 can't survive. He said, what will happen to all the  
7 young people and their families that are growing  
8 up now. What if the land got so spoiled that there  
9 is no animals to hunt. He said, what will happen  
10 to all these young people, young boys with young  
11 families, what are they going to make their living  
12 on?

13 He said, to him, he say,  
14 he could -- when he think of what might happen if  
15 the pipeline came through, he could just sit and cry,  
16 just to think of what might happen if the pipeline  
17 came through, just the thought of it, he said, could  
18 just make a persqn cry.

19 This is our land. Natives  
20 never go to the south and go to a whiteman's country  
21 and start giving them orders and say, well, this is  
22 going to be done this way and that is going to be  
23 done that way.

24 He's an old man, he says, I  
25 am hard of hearing, but at least, he said, I said  
26 my piece, just to show you how I feel about the  
27 whole thing, and he says that that is all that I am  
28 going to say.

29 THE COMMISSIONER: Thank  
30 you very much, Mr. Abalon.





(WITNESS ASIDE)

THE COMMISSIONER: I think that we will adjourn now, but before we do, Chief, Mr. Barnaby and Mr. T'Seleie and Mr. Rabisca and Mr. Louison and you all had written statements. If you would, would you turn those over to the Secretary of the Inquiry so that we can keep them and they can become part of the formal record of the Inquiry. You don't have to, but if you would, I would appreciate it. She can collect them from you when we adjourn, and I think Mr. Louison had a written statement as well, and Mr. Louison if you would turn that over to the secretary, I would appreciate it. I think we will adjourn then until -- We will adjourn then for supper and we will come back here at eight o'clock tonight and we will carry on the hearings at eight o'clock tonight here in the school.

Thank you.

(SUBMISSION OF CHIEF FRANK T'SELEIE MARKED EXHIBIT C-109 )

(SUBMISSION OF JOHN T'SELEIE MARKED EXHIBIT C-110)

(SUBMISSION OF FRED RABISCA MARKED EXHIBIT C-111)

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, I'll call our meeting to order this evening. As I said this afternoon, we have interpreters -- we had interpreters. I think that Mrs. Wilson and Mrs. Jackson are still available to act as interpreters. Is either one of them here in the room?



1 Well, we'll just sit here for  
2 another minute or two and maybe --

3 CHIEF T'SELEIE: There is another  
4 interpreter here.

5 THE COMMISSIONER: Well, would  
6 you swear in this interpreter?

7 NOEL KAKFWI, sworn in as interpreter.

8 CHIEF T'SELEIE: I would like to  
9 maybe explain why those maps are up on the wall.

10 THE COMMISSIONER: All right,  
11 go ahead.

12 CHIEF T'SELEIE: No, I am  
13 asking you what's the reason for the maps on the  
14 wall.

15 THE COMMISSIONER: Well, I  
16 think that Mr. Bell can tell us about this map and  
17 I think that we can ask the people from Arctic  
18 Gas and Foothills to explain this map.

19 Mr. Bell, would you like  
20 to tell us about the map on the left side, if you  
21 think now is the appropriate time.

22 MR. BELL: I think, sir, perhaps  
23 if I could just mention that these are the land use  
24 maps that we have been preparing in connection with our  
25 land use research. That would be sufficient for the  
26 time being and I will bring forward witnesses later  
27 on in the Inquiry to explain them in more detail.

28 THE COMMISSIONER: Mr. Carter,  
29 would you just tell us about the map on the right,  
30 just briefly what it is and we won't go into it at



1 length now.

2 MR. CARTER: Sir, the map  
3 on the right was prepared by Arctic Gas staff at the  
4 request of the Commission Staff to outline the  
5 route that Arctic Gas has applied for and as well  
6 outline the route that Foothills has applied for and  
7 you'll note that the Arctic Gas route includes the cross-  
8 delta alternative that is presently under consideration  
9 by Arctic Gas.

10 THE COMMISSIONER: Well,  
11 why doesn't it include the interior route, past Old  
12 Crow?

13 MR. CARTER: I can't explain  
14 that, sir, we just brought it today and I hadn't  
15 noticed that until now. I don't know why.

16 THE COMMISSIONER: I think  
17 I should say, Chief, for the benefit of the people  
18 here that the first gentlemen who spoke was Mr. Bell  
19 who is a lawyer for the Indian Brotherhood and he  
20 later on will explain through witnesses the traditional  
21 hunting, trapping and fishing areas used by the  
22 people of Good Hope as they appear on this map. The  
23 second gentleman who spoke is Mr. Carter, a lawyer  
24 for Arctic Gas who prepared this map which shows the  
25 route of the Arctic Gas pipeline and the route to the  
26 Foothills pipeline and these maps are here just so  
27 you can look at them, and when we adjourn for coffee  
28 later on, feel free to come up and look at them and  
29 that's why the Indian Brotherhood and Arctic Gas put  
30 them up there so you could take a look at them.



1                   We're ready to hear anyone  
2 else who wishes to speak, and the people at the door,  
3 if you want to come up and take seats further --  
4 closer to the front, you certainly are welcome to do  
5 that.

6                   Anyone who wishes to  
7 come forward now and make a statement, I am anxious  
8 to hear any of you who wish to speak.

9                   JONAS KAKFWI, sworn.

10                  MR. KAKFWI: Mr. Berger, I am Jonas  
11 Kakfwi of Fort Good Hope, and I have four boys, and  
12 one adopted daughter. Their ages are: the oldest  
13 is eleven down to four.

14                  I have been living in Fort  
15 Good Hope all my life and I am forty-two years old.  
16 Welcome to our town, Fort Good Hope, to hear  
17 about what we think of our lovely land, of all our  
18 Northwest Territories. We know that it is our  
19 land and what is this about a pipeline coming through?  
20 How many times we already answered that we don't want  
21 the pipeline to come through, before this, our lovely  
22 land of the Northwest Territories is settled.

23                  Mr. Berger, I am a son of one  
24 of our oldest peoples living in Good Hope, name of  
25 Gabe Kakfwi. His age would be about 96. Since I  
26 was old enough, I start to listen to what my dad  
27 had to say about his back days in the bush, like  
28 trapping and hunting, and how they loved their land.

29                  This is what I had to say now  
30 and some tomorrow. Like in the old days my dad and





1 mom, they were young and they used to travel, not  
2 by boat or kicker, or not by planes, but by foot.  
3 Like in the spring time, like they used to gather  
4 up this little village, Fort Good Hope to get little  
5 of whiteman's grub like tea, tobacco and ammunitions.  
6 Soon as they get this they used to start down to  
7 where they used to trap to do their hunting and  
8 then after they get all of their supplies, they  
9 would go -- they would take them down about four  
10 or five miles from here, then they would land them  
11 there. This is just by paddling, no kickers, and  
12 this, they know they were heading for Anderson River,  
13 their country.

14 After they land down there  
15 they just pack up their dogs and away they go.  
16 After they go back inland and he told me a lot of  
17 times, he said, "Son, we were young when we used to  
18 come to a lake. We'd hear the ducks and beaver on  
19 the lake and by night they would hear the loons  
20 and the ducks howling way out on the lake. And  
21 that, they used to sit by their outside fire and  
22 there they would eat their fish or ducks or moosemeat  
23 or whatever they get and then when they have  
24 eaten it, they used<sup>to walk</sup>/all the way out to Anderson  
25 River, day after days of walking, but not one of  
26 us saying we are tired or that, or caught a cold  
27 or stomach ache or any other sickness. And once  
28 we get back to our country, Anderson River, we  
29 think we own our land, still today we know it's  
30 our land. And once we used to get back to the



1 Anderson River we were in our glory. We eat what  
2 we kill inland or catch in water.

3 But since white peoples  
4 come in, brought their laws, they brought all kinds of  
5 developments such as seismics and highways, tourists  
6 that are coming into the lakes and so on. And  
7 now pipelines which they're talking about.

8 Mr. Berger, if I come to  
9 somebody's lot in the south and take a shovel and  
10 start digging, like they won't like it. They would  
11 get the whiteman's law after me and then they  
12 would put me in the jail and I know this would  
13 happen. This is the way we think also about our  
14 lot, our lovely land of the Northwest Territories.  
15 We don't want any more developments or pipeline  
16 before the land claim is settled.

17 Yes, Mr. Berger, I think  
18 this is all I have to say for tonight. Thank you,  
19 the whole party. There might be more tomorrow.

20 THE COMMISSIONER: Thank  
21 you very much, Mr. Kakfwi. Perhaps if you could  
22 let us have your written statement, if you are  
23 willing to part with it we will have it marked as  
24 an exhibit and it will form a part of the record  
25 along with the statements from the Chief and the  
26 members of the Band Council who spoke this after-  
27 noon.

28 (SUBMISSION OF JONAS KAKFWI MARKED EXHIBIT C-112)

29 (WITNESS ASIDE)  
30



MICHAEL LAFFERTY, Sworn.

MR. LAFFERTY : My name is Michael Lafferty. I agree with everybody that is against the pipeline and I am against it too. You, the white people should think of us, the Dene people, and our lives and ways.

We were born here and lived here all our lives. I was raised in the bush and would like to raise my children the same way. I went to school for a few years but quit because I didn't like it. My mind was not on schooling, but it was the bush life that I enjoyed more than school. Now, today, I am married and have three children. I make my living off the land and have everything to live off the bush with. Dog team, I have a boat, kicker, gun, snowshoes, just about everything -- tent.

I never realized what was going on until we got together and talked about what was happening to us people. The liquor and welfare and other things are ruining us people and our lives. They will ruin us more with the pipeline and more development. None of these things are any good to us. None of these things will be any good for our children. If you, the white people want to do anything with us people or the land, let's have our land settlement first before any more development.

That is all that I have to say for tonight. I might come back tomorrow.





1 THE COMMISSIONER: Thank you  
2 very much, Mr. Lafferty.

3 (WITNESS ASIDE)

4 JUDY LAFFERTY, sworn.

5 MRS. LAFFERTY: My name is Judy Lafferty.  
6 I feel it is important for me to say what is on  
7 my mind because what we say today will concern the  
8 lives of our children and their children. I, myself,  
9 was born here and raised by my grandparents.

10 Our people are proud of what  
11 they were, they were also proud of their ways and  
12 their lives. We all knew our Dene language and  
13 our way. We were one big happy family until the  
14 white people came with their laws and schools and  
15 especially their liquor.

16 In other words, the white peoples  
17 are trying to wipe out our ways of life with their  
18 liquor and development.

19 I also blame the schools  
20 because they are teaching our children the whiteman's  
21 way. I don't think that it will ever work out  
22 this way. I know this for sure because there is a  
23 lot of young people that quit school before they  
24 even got to Grade 12 and these young people are  
25 now very confused about life. They were born Dene  
26 and they'll stay Dene all their lives. Even if  
27 they finish school and make something of themselves,  
28 they'll never be accepted as a whiteman because  
29 he is an Indian, Dene.

30 I'd rather bring my children



1 out in the bush with us instead of going to school.  
2 I want to teach my children how to live off the land  
3 and be able to live out there before I ever send  
4 them to school. There's a lot of young of us, --  
5 there is a lot of us young parents that are realizing  
6 this, so we want to send our kids with us to the  
7 bush before we ever send them to school.

8 They can go to school and  
9 learn the whiteman's way after they've learned the  
10 bush life. They have to learn to be a Dene before  
11 they try to be anything else because that is what  
12 we are. How are we going to teach our children  
13 how to live off the land if development destroys the  
14 land? What are we going to live off if the development  
15 destroys everthing, and the animals, what are we  
16 going to live on?

17 Us people that were brought  
18 up on this land were taught by our elders to  
19 respect the land and what is on it. To this day  
20 everyone of us still respects what our elders  
21 taught us about everything.

22 You, the white peoples are the  
23 ones with the education, but it seems none of you  
24 know what the word "respect" means, how to respect  
25 the people or the land.

26 The word "development" means  
27 money to white people. To us it means destroying us  
28 people that live here. The word "development"  
29 makes you white people forget the word "respect".

30 I don't want to offend anybody,



J. Lafferty  
A. Wilson

1 but all of these things I said are really being done  
2 to us. Not only us people here, but all the Native  
3 peoples of the North.

4 That is all.

5 THE COMMISSIONER: Thank you  
6 very much, Mrs. Lafferty. I wonder if you would  
7 let us have your written statement so that it  
8 can be marked as an exhibit. Thank you very much.  
9 (SUBMISSION OF JUDY LAFFERTY MARKED EXHIBIT C-113)

10 AL WILSON, Sworn.

11 MR. WILSON: Mr. Berger, my name is  
12 Al Wilson and I live in Fort Good Hope, and I'd  
13 like to say also that I am proud to live in Fort  
14 Good Hope. I have been accepted here by the people.  
15 I have been in the Territories for fifteen years and  
16 what I would like to say to this Inquiry is what  
17 Gas Arctic and the Government is asking that the  
18 Natives give up a way of life they have always  
19 followed.

20 Having worked on oil rigs and  
21 with pipeline crews for a number of years before  
22 I came to the N.W.T. I worked on oil rigs along the  
23 Alaska Highway <sup>in</sup> B.C., and I worked with pipelines  
24 at Fort Nelson. Also in Northern Alberta on  
25 oil rigs and pipelines in Swan Hills and I have seen  
26 what happens to the communities where this happens.  
27 On the Indian Reserve at Wabasca, Alberta, the  
28 crews were travelling forty miles on a winter road  
29 to get into the small communities and that is nothing  
30 compared to the <sup>size of the</sup> operation that is going to be here.



1 What will happen if a crew is here ? The local  
2 people would not have much chance of using the  
3 facilities, everything would be full of people  
4 and I don't want to see this happen in the N.W.T.

5 When I was a young man I  
6 could hunt and fish anywhere I felt like it in  
7 my home, which is down in Quebec.

8 In September of 1939 I joined  
9 the army and came out in July of 1945. Shortly after,  
10 I left my home and came west. In 1960 I came to  
11 the N.W.T. In 1967 I went home along with my wife,  
12 who was from Fort Good Hope and she is translating  
13 for me now, and it was a great disappointment to  
14 me. Each time I wanted to go hunting or fishing  
15 it was not available to me. The streams were either  
16 polluted, or there was a big sign reading: "Fish  
17 Club Members Only".

18 Hunting was the same thing.  
19 Any good hunting area was posted on every fencepost,  
20 "No Hunting . Anyone Found Hunting Without a  
21 Membership Will Be Prosecuted." On checking the  
22 price of memberships it was anywhere from \$100.00  
23 to \$500.00 per year. A pipeline at this time would  
24 be the start of the same thing in the Mackenzie Valley.  
25 We do not have any control at this time over the  
26 land or what it is used for. Even if the people have  
27 never given up their rights to the land, we are  
28 still under colonial rule, as the rest of Canada  
29 used to be 150 years ago.

30 I am told the majority rules





1 in this supposedly democracy, but here the people  
2 can rule as long as they follow the Government  
3 policy. This policy is set down by Ottawa. Otherwise  
4 the Commissioner will overrule anything that the  
5 Government doesn't like. Of course, he is appointed  
6 by Ottawa. A council of the N.W.T. has been established  
7 with no way to make decisions that do not suit  
8 the government policy.

9 Mr. Berger, if the Government  
10 has to give our non-renewable resources to the  
11 U.S.A., let them build their pipeline in someplace  
12 that has already been spoiled by the blight of our  
13 so-called civilization.

14 I have lived in the N.W.T.  
15 approximately 15 years and I have found very little  
16 discrimination to those who wanted to make their  
17 home here. Not to come and impose our way on them.  
18 As a person who loves this country and wants it to  
19 remain a free country, I say take the pipeline some  
20 other route along the Alaska Highway or the Valdez  
21 way, but don't tear up our land and spoil the culture  
22 of the people.

23 Mr. Berger, could I ask a  
24 question of the gas companies?

25 THE COMMISSIONER: Yes,  
26 . certainly.

27 MR. WILSON: I would like to know  
28 how they are going to cross -- well, we call it  
29 the Rabbitskin, in -- our people -- the Hare Indian  
30 River without disrupting the fishing and the



1 water. which we use there for this community  
2 in the wintertime.

3 THE COMMISSIONER: Would  
4 you translate the question?

5 Mr. Carter, we will call on  
6 you first. Do you want one of the representatives  
7 of Arctic Gas to answer Mr. Wilson's question?

8 MR. CARTER: Yes, could  
9 we answer that just in a little while, maybe  
10 later on this evening?

11 THE COMMISSIONER: All right,  
12 and well then, we'll call, Mr. Ellwood, on you,  
13 perhaps a little later on --

14 MR. ELLWOOD: Any time.

15 THE COMMISSIONER: You're  
16 ready now, well, all right, if you are ready now  
17 you might as well answer it now.

18 Mr. Ellwood is a representative  
19 of Foothills Pipelines and he has been sworn in the  
20 past in community hearings. That is why he is  
21 being allowed to give evidence without being  
22 sworn. All right, go ahead.

23 JOHN ELLWOOD, resumed.

24 A As I understand your  
25 question, Mr. Wilson, was how to cross the Hare  
26 Indian River without disruption to the fish and  
27 the water supply of the Town of Fort Good Hope.

28 The --

29 THE COMMISSIONER: Just  
30 before we go any farther. Do you want to point out



1 the river for me on the map?

2 A Certainly.

3 It is the Hare Indian here  
4 just north of Fort Good Hope. The pipeline crossing  
5 is just about three miles -- three and a half miles  
6 it looks like from the Town of Fort Good Hope.

7 In this situation the actual  
8 construction of the river crossing will be timed  
9 so that it does not coincide with the fish migration  
10 up or down the Hare Indian River.

11 THE COMMISSIONER: Excuse me,  
12 do you want to translate this as we go along,  
13 Mrs. Wilson.

14 A In addition our biologists  
15 are sampling the Hare Indian and all other rivers  
16 to identify overwintering spots for the fish. We  
17 are avoiding these, as we find them the route is  
18 moved to avoid such locations.

19 We feel that that will give  
20 sufficient protection to the fish in all the rivers  
21 that we are crossing here, that there will be  
22 no adverse impact on the fish resources.

23 MR. WILSON:

24 Well, the reason for  
25 my question is --

26 THE COMMISSIONER: Excuse me,  
27 let Mrs. Wilson translate first.

28 Thank you. You are going  
29 to ask another question --

30 MR. WILSON: Yes, the reason of my





1 question is, Mr. Berger, is that that is a supply of  
2 fresh fish for this community during the winter.  
3 There are nets and hooks set in that river all  
4 winter under the ice.

5 I fish and hunt myself and  
6 have since I was a boy, I was brought up -- my  
7 grandparents were Indians, and I have never caught  
8 fish yet where the water has been disturbed, and  
9 also that is the water supply for this community  
10 during the winter, in the middle of that river.

11 MR. ELLWOOD:

12 A Yes, we are aware that  
13 the Town of Good Hope gets their water supply from  
14 the Hare Indian. With regard to that particular  
15 question, it is quite likely that this crossing  
16 would be put in in the summertime after the first  
17 fish run, that is something still to be decided  
18 upon.

19 At the time that the ditch in  
20 the river bed is open, or is excavated, there is,  
21 of course, sediment stirred up which is carried  
22 down the river. I am not sure of the exact location,  
23 where the Town of Fort Good Hope gets its water  
24 supply, but it would be our intention not to foul  
25 that up with the sediment disturbed by the trenching  
26 operation.

27 THE COMMISSIONER: Would  
28 you translate.

29 MR. WILSON:

30 Well, liking fishing as I do,



A. Wilson  
J. Ellwood

1 I still think that pipeline would look a lot better  
2 over the Alaska Highway or the Valdez.

3 THE COMMISSIONER: I am sorry,  
4 I couldn't hear you, Mr. Wilson.

5 A I said liking to fish  
6 the way I do, and I am allowed to fish and hunt here  
7 by the people of this community, I can't see where  
8 they are going to cross the stream without disturbing  
9 it and I think that the pipeline should be, let's  
10 put it over on the Alaska Highway. I think that is  
11 a very good place for it. That's already been  
12 spoiled over there. I used to live there.

13 THE COMMISSIONER: Well, we  
14 are going to hold hearings in Whitehorse next week  
15 to hear what Arctic Gas, Foothills, the Council  
16 of Yukon Indians and other people have to say about  
17 the notion that the pipeline should follow the  
18 Alaska Highway. We are going to be hearing what  
19 people have to say about that next week in Whitehorse.  
20 Maybe you could just translate what Mr. Wilson said  
21 and what I said, Mrs. Wilson.

22 A I thank you for listening  
23 to me. I still think when I see that pipeline map  
24 there and the way that it's going, that after our  
25 land claims, then we can talk development. Up until  
26 then I have to go with the Dene people on land  
27 claims first. Thank you.

28 THE COMMISSIONER: Thank you,  
29 Mr. Wilson. Mr. Wilson, did you have a written  
30 statement? If you did maybe you could leave it with



1 us and it will be marked as an exhibit.

2 A If you can read my  
3 writing.

4 THE COMMISSIONER: Well, I  
5 think so.

6 (SUBMISSION OF AL WILSON MARKED EXHIBIT C-114)

7 (WITNESSES ASIDE)

8 THE COMMISSIONER: Mr. Carter, if you  
9 decide later on that you'd like one of your  
10 representatives to add anything to what Mr.  
11 Ellwood has said, you let me know.

12 JIM PIERROT, sworn.

13 MR. PIERROT: I wanted to say a few  
14 words about our land. My name is Jim Pierrot and  
15 I have got seven kids.

16 THE COMMISSIONER: What is  
17 your name again, sir, forgive me. Your name  
18 again?

19 A Jim Pierrot.

20 THE COMMISSIONER: Oh, yes,  
21 thank you.

22 MR. PIERROT: We don't want pipeline  
23 because the pipeline will give trouble to our  
24 children. We understand what will happen to our  
25 children and our grandchildren and what will happen  
26 to our land, animals and fish and water.

27 After the pipeline goes through,  
28 our childrens and our young people will have no  
29 jobs. So we want our land, this is our land, and our  
30 children want to live on it, after us, as well as with



1 us. The pipeline if they put it on, it will destroy  
2 everything, the children and the animals and the  
3 land, and this land, we live on it, is our life and  
4 is our blood, this land.

5 We don't need the pipeline  
6 to spoil our land and our life, so I call it, I  
7 say no pipeline. We like to live free life of  
8 before. We like to be a free life too on our land.  
9 We go hunting and fishing and go trapping, it is a  
10 peaceful country for us to be happy on it.

11 I have been brought up at  
12 Pierrot Creek. That place, they call it after my  
13 grandfather's name. I stay there most of my life.  
14 I am about 54 years old, and all this, my grandfather  
15 and my father have passed, now I am trapping there  
16 and go fishing there. I live there most of my time.  
17 That is the way how we live our life on our land.  
18 We like to be free as the way of our parents done  
19 before. We like to have a free life and not to  
20 be bothered by others.

21 And that is all I could say.

22 THE COMMISSIONER: Thank you  
23 very much, Mr. Pierrot. Maybe you would leave  
24 your statement with us so that it can be marked as  
25 an exhibit, thank you. -- And is it possible for  
26 you to point out Pierrot Creek on the map -- on  
27 this one? If it isn't --

28 (SUBMISSION OF JIM PIERROT MARKED EXHIBIT C-115)

29 (WITNESS ASIDE)

30 THE COMMISSIONER: Well, we'll





1 hear perhaps from one more witness and then we will  
2 take a little break for coffee, if there is any.

3 CHARLIE BARNABY, Sworn.

4 MR. BARNABY:

5 Mr. Berger, my name is Charlie Barnaby.  
6 I am a former chief of Good Hope. I was a chief  
7 of my people for five years and I talked for my  
8 people and you can see that I have no statement.  
9 Whatever I say I talk from the bottom of my heart  
10 and always did. When I talk about something I  
11 talk about things that I seen in the past.

12 I don't agree with everybody  
13 that don't want no pipeline because I know what  
14 oil can do because I seen with my own eyes in 1943.  
15 When the last war started, it was going on strong,  
16 they were short of oil, so they got oil from Norman  
17 Wells to Alaska. I seen one tank, 5,000 gallon  
18 tank on this Canol side and they used to call it old  
19 camp, that is right on the river bank, there was  
20 tanks there.

21 In 1943 before I went to  
22 school in April, that tank bust and all that oil  
23 went onto the Mackenzie River. I know it because  
24 my dad had a cabin there and it got old so I built  
25 another one, actually my dad lived there and raised  
26 us up eight miles below Norman Wells on the west  
27 side. And when that oil spilled there was about a  
28 three mile stretch of it just full of oil on top of  
29 the ice and when the ducks coming in they land in  
30 it, and not one of those ducks ever got out. There



C. Barnaby

1 were hundreds and hundreds of ducks stuck in the  
2 oil. And that fall, usually we stay here fishing  
3 in the summer and go back in September and live  
4 there all winter and I guess when the ice went,  
5 the oil went with the ice and Goose Island they  
6 call it, <sup>was</sup> all covered with oil, it didn't get rid  
7 of it with the water, you know, with the overflow.

8 My brothers shot two moose  
9 on that island and I think that is the only two  
10 that ever went there and even the flesh was taste  
11 oil and the hide was worth nothing because it was  
12 just soaked with oil from the willows they were  
13 walking through.

14 That's why we don't want  
15 no pipeline. A little bit of spill can spoil  
16 a lot of damage to our land and so for the animals  
17 we live on and for the fur that we sell to get  
18 our money.

19 I still think experts are the  
20 Native, are the people from the country, not the  
21 white people, they are not expert, from what I  
22 seen in San Sault test site there. That is a test  
23 site, they call it, a whole bunch of us went there  
24 one time to see what's going on there, and they  
25 got pipes on top of ground and underground and that  
26 thing is not supposed to move, that is supposed to  
27 be a test site, and that was five years ago when  
28 I seen it and I went hunting last summer and I  
29 got stuck and there was a couple of Natives from  
30 Wrigley looking after the camp, so I went and had



C. Barnaby

1 tea and they showed me around with a truck at the  
2 same place and I couldn't believe that it was the  
3 same place because there is nothing, just air in  
4 those pipes, there's no oil or nothing and it was  
5 all crooked, it was just like waves. What will  
6 happen if it got oil in there?

7 And they had all kinds of  
8 different kinds of grass planted there and they  
9 said they're going to take one colour to put on  
10 top the pipeline to see if the pipeline breaks  
11 it is supposed to change colour and they just  
12 have to fly over with a helicopter and they can  
13 spot a break right there by telling by the grass,  
14 and I told them, I said, how could you tell that?  
15 And they said it would change colour. By the time  
16 they find that break there will be a big lake  
17 of oil on the ground and it is going to ruin the  
18 ground, because the pump stations will be going  
19 steady.

20 The Americans, they study on  
21 the moon, while they studied on the moon, they made  
22 a big dump pile out of the moon, they left a bunch  
23 of junk up there and they're finished with it.  
24 And then the oil companies started that with our  
25 land. We don't want our land to be just like the  
26 moon, left all with -- full of junks, that we're  
27 going to live with for the future.

28 I think the people were happy  
29 without pipeline and we don't need the pipeline.  
30 They already, like Al Wilson said, they already got





1 Alaska, where they spoiled, they might as well put  
2 it there, we don't need it, we are happy without  
3 it.

4 I know and there is a lot  
5 of people told me, they said, what is that pipeline  
6 for? Well, my answer is, the pipeline is just  
7 a crazy thing going through our land if it does  
8 go through, just for another stupid Indian like me  
9 to trip over it, that's all it is good for.

10 Mr. Berger, I would like  
11 to give somebody else a chance to talk, I'll be  
12 talking again tomorrow, so thanks for listening.

13 THE COMMISSIONER: Thank you,  
14 Mr. Barnaby.

15 (WITNESS ASIDE)

16 THE COMMISSIONER: Before  
17 we adjourn I should say that Mr. Barnaby discussed  
18 not only the impact of a gas pipeline, but the  
19 impact of an oil pipeline as well. The pipeline  
20 that Arctic Gas and Foothills Pipelines want to  
21 build is a gas pipeline, but the Federal Government  
22 has said that if a gas pipeline is built it will have  
23 a great influence on the route that an oil pipeline  
24 will take if one is built. That is, they have made  
25 it plain that if a gas pipeline is built up the  
26 Mackenzie Valley, then if an oil pipeline is built, the  
27 route it takes will be determined in large measure  
28 by the route already taken by the gas pipeline.  
29 So the Federal Government has said in the pipeline  
30 guidelines, that the pipeline companies are to bring



1 forward evidence of the impact of an oil pipeline  
2 as well as of the impact of a gas pipeline. Now,  
3 they will be called upon to do so at the Inquiry  
4 later in the year. I mention this now so that you  
5 will understand that all of you who wish to discuss  
6 the impact of an oil pipeline are, like Mr. Barnaby,  
7 entitled to do so.

8 That may be a little difficult  
9 to translate, but would you do the best you can,  
10 Mrs. Wilson?

11 We will adjourn for about  
12 15 minutes just to get some fresh air and as I say,  
13 some coffee, if we can get any, and we will start  
14 again in about 15 minutes and carry right on.

15 (PROCEEDINGS ADJOURNED)

16 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

17 THE COMMISSIONER: Ladies  
18 and gentlemen, we will call the hearing to order  
19 again and Chief T'Seleie has asked that we carry on  
20 for another hour and after that I understand that  
21 there will be a drum dance, so we will hear as  
22 many people as we can for the next hour or so and  
23 then we will adjourn until tomorrow.

24 So, sir, you have been  
25 sworn, so carry on then.

26 JAMES CAESER: Sworn.

27 MR. CAESER: Mr. Berger, people from  
28 Gas Arctic, Foothills, people from the press and  
29 fellow Dene. My name is James Caesar and I was born  
30 in February of 1954 in this settlement of Good



J. Caesar

1 Hope. Until I was eight years I have lived with my  
2 parents out in the bush. During those early few  
3 years of my life I have inhereted my language and  
4 culture, thus I inherited the Dene way of life. This  
5 heritage has always lived with me and I have and will  
6 always be proud to be a Dene.

7 Then in the summer of 1962 I was  
8 persuaded by teachers to attend school. My sister and  
9 brother and myself boarded a plane to attend the Sir  
10 Alexander Mackenzie School and was a resident at  
11 Grollier Hall, a Roman Catholic hostel at Inuvik.  
12 At that time I did not know any words in English  
13 or other foreign languages. Most of the punishments,  
14 discomforts and frustrations imposed upon me were  
15 because of my language and culture. I think partly  
16 because of the colour of my skin. I was too stubborn  
17 to stop being a Dene.

18 I attended school there for  
19 two years during which time I learned very little  
20 of value. I then decided to remain home for the  
21 '64/'65 school year to get away from the whiteman's  
22 system. Even then I learned that my decision was not  
23 to go on undebated because my parents were threatened  
24 by teachers and local government people, that if I  
25 stayed, they would forfeit any more Government  
26 aid. However, I stayed for that last year with my par-  
27 ents out in the bush.

28 During my high school year  
29 I was exposed to the world of whitemen. Having learned  
30 and experienced their language and ways, I did not like



1 what was happening to me. Education done very little  
2 of value for me. It only taught me how to be greedy,  
3 how to exploit others, and how to question my place in  
4 the universe.

5 I thought I got away from the  
6 whiteman's way of life after I completed my high  
7 school studies. Now, I run into another problem.  
8 That of the pipeline.

9 We, the Dene people, do not  
10 want pipelines or highways to pierce the heart of  
11 our land like spears, killing all life now present,  
12 including the whiteman and other people of this earth.

13 We do not want development  
14 because we do not want our people to sleep on  
15 park benches because they don't have a place of  
16 their own, to be murdered in some dark alley for  
17 a few dollars, to work in some thirty storey building  
18 never knowing who they are, to eat artificial  
19 flavoured food and die of malnutrition, to wake up  
20 on concrete and having no place to go, to die without  
21 ever seeing a wild flower, or touching a wild animal,  
22 or drinking unpolluted water in a wild land.

23 No, we do not want pipelines  
24 or highways on our land.

25 I think of our land as a virgin  
26 in its own time, untouched by the greedy hands of  
27 big money, exploitation, ruin or death.

28 I think of our land as our  
29 heart giving us blood to flow through our veins. I  
30 think of our land like I think of our people, our





1 people like our land.

2 No, we do not want pipelines  
3 or highways to choke our land of life.

4 This is all I have to say for  
5 now.

6 THE COMMISSIONER: Thank you,  
7 Mr. Caesar.

8 Mr. Caesar, could you let us  
9 keep your written statement and if you will, it  
10 will be marked as an exhibit.

11 (SUBMISSION OF JAMES CAESER MARKED EXHIBIT C-116)

12 (WITNESS ASIDE)

13 MR. CARTER: I am prepared  
14 to respond to Mr. Wilson's question.

15 THE COMMISSIONER: Well,  
16 all right. Well, Mr. Rowe, now is as good a time  
17 as any, I think. This gentleman is Mr. Rowe who is  
18 a representative of Arctic Gas and he has been  
19 sworn in the past at other community hearings so that  
20 is why he will be allowed to give evidence without  
21 being sworn again.

22 DOUGLAS ROWE, resumed.

23 MR ROWE: Judge Berger, the document  
24 which I have in front of me here I obtained from the  
25 Settlement Office during the break and it is volume  
26 XVI of the Arctic Gas Biological Report series and  
27 it in particular deals with cataloging of the lakes  
28 and streams along the proposed pipeline route,  
29 the Hare Indian River which is one of these.

30 THE COMMISSIONER: Can you



1 translate that, Mr. Kakfwi?

2 MR. ROWE: Arctic Gas would propose  
3 to cross the Hare Indian River during the river  
4 using a conventional type of pipeline winter crossing.  
5 This would involve digging a trench in the bottom  
6 of the river, pulling the pipeline into place and  
7 backfilling on top of it to a depth of about seven  
8 feet of cover or so.

9 THE COMMISSIONER: Excuse me,  
10 how deep would the trench be? You said three feet  
11 of cover, then there is four feet of pipe beneath  
12 that --

13 A No, I am sorry, it wasn't  
14 three feet of cover. It would probably be seven  
15 to ten feet of cover.

16 Q Oh, did you say seven  
17 to ten feet of cover -- well, how deep would the  
18 trench be in the river?

19 A It would be another four  
20 feet on top of that, so say, 14 feet deep in the --at the  
21 channel where the deepest--

22 Q So where the pipeline  
23 crosses the Hare Indian River you will cross in  
24 winter and the trench in the river bed itself would  
25 be ten to fourteen feet deep?

26 A That is right.

27 Q And you put the pipe in  
28 and then you put the soil in on top of the pipe.

29 You might translate that. If  
30 it wasn't clear to me, it might not have been clear to



1 everybody else in the translation.

2 How wide -- what is the width  
3 of the river where you are going to cross it, do you  
4 have that?

5 A No, I do not have that  
6 information. -- I don't think. -- No, I don't have  
7 it right in this document.

8 The reason that we would  
9 propose to cross this river during the winter is  
10 mainly on a recommendation from our aquatic consul-  
11 tants who inform us that the river is a sensitive  
12 area during the period from May until November of  
13 the year. This is due to the fact that it serves  
14 as a spawning and nursery area for grayling and  
15 longnose suckers, but we also are aware that there  
16 is a summer utilization in the river of other  
17 species of fish, but we do not have spawning data  
18 on these other species.

19 THE COMMISSIONER: Can you  
20 handle that?

21 THE INTERPRETER: Yes.

22 MR. ROWE: A As Mr. Ellwood mentioned,  
23 the winter is a potentially sensitive area as well  
24 in that there may be overwintering populations of  
25 fish in the river. We have not determined as yet  
26 where these locations are, but the biologists feel  
27 that there is a high probability that these over-  
28 wintering areas may exist in the river.

29 As far as the siltation goes,  
30 the overwintering areas of the fish would be critical





1       should they occur immediately downstream of the  
2       crossing. The siltation load could put additional  
3       stress on the population by removing perhaps some  
4       of the oxygen availability from the water.

5  
6                       Does that answer Mr. Wilson's  
7       question in sufficient detail ?

8                       Or are --  
9

10                      THE COMMISSIONER: Well, that  
11       is the answer that you have given us and I thank  
12       you for providing that. I was going to say that  
13       Mr. Scott, Commission Counsel, is here and I am  
14       going to ask Mr. Scott to consider the evidence that  
15       has been given by Mr. Ellwood and by Mr. Rowe on the  
16       crossing of the Hare Indian River. Foothills says  
17       it would build the river crossing in the summer, and  
18       Arctic Gas says it would build the river crossing  
19       in the winter.

20                      At the formal hearings in  
21       Yellowknife you may well decide, Mr. Scott, that  
22       we should examine this divergent approach to the  
23       problem in greater detail, so thank you, Mr. Rowe.

24                      MR. ROWE: A       Excuse me, sir, would  
25       you wish that we put this particular -- mark this  
26       page as an exhibit? It is the data on the Hare  
27       Indian River crossing.

28                      THE COMMISSIONER: No, give  
29       that to Mr. Scott. The book is already an exhibit  
30       in the Inquiry any way.



D. Rowe  
S. Kakfwi  
J. Ellwood

1 A All right.

2 THE COMMISSIONER: Thank you.

3 MR. SCOTT: Mr. Rowe and I  
4 will make an inspection tomorrow morning at six.

5  
6  
7 THE COMMISSIONER: That isn't  
8 what I had in mind.

9 (WITNESS ASIDE)

10 THE COMMISSIONER: Do we have  
11 another witness --

12 STEVE KAKFWI, sworn.

13 MR. KAKFWI: I want to ask Foothills  
14 and --

15 THE COMMISSIONER: Could you  
16 give us your name first, sir.

17 A Steve Kakfwi.

18 THE COMMISSIONER: Yes, sir.

19 A I'm from Good Hope. I'd  
20 like to ask Foothills and Gas Arctic where they are  
21 going to get gravel and sand from that they are going  
22 to use during the construction of the proposed pipeline.

23 THE COMMISSIONER: Yes,  
24 Mr. Ellwood.

25 MR. ELLWOOD: Would you like  
26 us to use this mike or whatever?

27 THE COMMISSIONER: Whatever  
28 suits you.

29 JOHN ELLWOOD, resumed

30 MR. ELLWOOD: We have identified all



1 along our route a series of potential sources of  
2 gravel. I am not certain of the exact locations of  
3 these in the Fort Good Hope area. We have most of  
4 our data from previous work up here and from the  
5 Department of Public Works who have been investigating  
6 gravel sources in relation to the Mackenzie Valley  
7 Highway and there is no decision yet on which gravel  
8 sources should be used. This is still a matter that  
9 the Government has indicated they want to play a  
10 fairly active role in deciding which ones will be  
11 used and which ones will not.

12 THE COMMISSIONER: Well, have  
13 you, has Foothills identified potential sources of  
14 gravel in the vicinity of Fort Good Hope?

15 A We do have them identified,  
16 at this time I'm just not able to say exactly where  
17 they are. I would have to refer to some of our  
18 construction maps.

19 Q Would it be possible to  
20 tell us tomorrow -- are you --?

21 A Yes, I could, I could  
22 get that information by tomorrow.

23 Q Are you in the same  
24 position, Mr. Carter?

25 MR. CARTER: I think that our prob-  
26 lem is the same as that of Mr. Ellwood. We will attempt  
27 to dig that information up and give it to you tomorrow.  
28

29 THE COMMISSIONER: Well, you  
30 don't have to translate all of this, you can just say



1 that they will try to answer that question tomorrow.  
2 It is a good question and these gentlemen will do  
3 their best to answer it, but we will give them the  
4 night to think about it.

5 MR. KAKFWI:

6 A Thank you.

7 THE COMMISSIONER: Thank you.

8 (WITNESSES ASIDE)

9 THE COMMISSIONER: Bear in  
10 mind Mr. Carter and Mr. Ellwood that we understand  
11 your policy, what we are interested in is the potential  
12 sources of gravel, and sand, I think.

13 MR. CARTER: My policy men  
14 haven't made any decisions.

15 THE COMMISSIONER: Yes.

16 THE INTERPRETER: This is  
17 not too easy a thing to translate for your own son.

18 THE COMMISSIONER: No, well,  
19 don't worry about it.

20 THE INTERPRETER: I mean, he is  
21 Dene just like me, but I am still translating.

22 THE COMMISSIONER: Well, we  
23 have another half hour and I am most anxious to hear  
24 from any others who wish to speak and we will just  
25 carry on for a little while longer.

26 MR. CARTER: Sir, we have  
27 got a map with the preferred borrow pits and alternate  
28 borrow pits marked on it.

29 THE COMMISSIONER: Well, why  
30 don't you when we adjourn tonight just put the map up





1 on the wall, tack it up, and then as people come in  
2 tomorrow, they can look at it and then ask any  
3 further questions. Maybe that is the best way to  
4 handle it.

5 We have another witness anyway,  
6 so --

7 Mark that map, Mr. Carter  
8 so that an ordinary person like myself who is not  
9 an engineer could actually look at it and understand  
10 where the sources of gravel are and you might consult  
11 with Mr. Ellwood about it and if his sources are  
12 different from yours, let him mark up your map when  
13 it goes up.

14  
15 Yes, sir, carry on, sir.

16 LOUIE BOUCAN, sworn.

17 THE INTERPRETER: Mr. Louie  
18 Boucan, claim this is our land, and he agree  
19 with everybody that<sup>they</sup>/don't want any pipeline to  
20 come through or any highway to come through this  
21 land of theirs, because he says this is our land.

22 He says we live out on the  
23 land. We go out and kill the games, we don't have  
24 to pay for it. So therefore, he says, this is our  
25 land and we want to keep it the way it is. He says,  
26 compared to the white peoples, they have got the  
27 money to buy their food. They can go ahead and  
28 go to any store or anything and buy their food,  
29 but he says, we Dene in the north here, this is  
30 our land and he says we live out of it, that's why



1 we don't want any pipeline or highway to come through.

2 He says, this oil companies  
3 never had discussion with the people before they  
4 started in the North. He says, further up, he says,  
5 he was 200 miles north of here and about 150 miles  
6 up in the foothills in the west and he says he's  
7 been travelling with a plane and he says there's  
8 cat roads all over the area --

9 THE COMMISSIONER: Cat roads?

10 THE INTERPRETER: Yes.

11 THE COMMISSIONER: Seismic --

12 THE INTERPRETER: Seismic.

13 He says why didn't they discuss this before they  
14 started that, he says, it was never discussed. He's  
15 seen the whole land all torn.

16 He says we Dene people in the  
17 north, he says, we know our land. He says we know  
18 where we can get fish, we know where we can get meat,  
19 and we know where we can -- a good trapping area.  
20 He says we know it, he says, that's why we depend on  
21 it and we don't want any more of that exploration on  
22 our land.

23 He says this was how good in  
24 the old days, he says, he was about ten years old  
25 when his dad left sometime early June. He says  
26 all I had was little tea, little shells, matches,  
27 he says they went about 30 miles up river and they  
28 went across over to the Yukon border in the mountain.  
29 All the way along, he says, his dad would shoot a  
30 caribou or something to eat. No problem, he said,



1 we had no tea -- I am sorry -- they had no sugar,  
2 no flour, anything like that plus besides straight country  
3 food. He says they went into the -- I don't know,  
4 it is someplace in the Yukon, where they call the  
5 Lansing Creek. -- They went in there around the  
6 middle of summer and then made the turn back and  
7 they got out over on the border there to do their  
8 trapping and they travelled until the snow falled,  
9 and up to that day, he says, from the time when  
10 they left here, they never had a cupful of flour  
11 or sugar or anything besides their straight meat,  
12 and he said it was a good life yet.

13 That is all he has to say.

14 THE COMMISSIONER: Thank you  
15 very much, sir. (Witness Aside)

16 THE COMMISSIONER: Yes, sir?

17 GEORGE ABLON: Sworn.

18 MR. ABLON: My name is George  
19 Ablon of Fort Good Hope. I will talk Slavey.

20 THE INTERPRETER: This gentleman  
21 says that if they put a pipeline in through the north  
22 they'll have nothing to live on. He said he  
23 goes along the C.N. line there, he's been out travelling  
24 on that road quite a bit and he says a lot of time  
25 he find a dead chicken or a dead rabbit along it.  
26 There must be something that doesn't agree with  
27 poor rabbit or something that dies on that, and he  
28 said they are going to put explore through, put a  
29 highway and a pipeline, how many of those little  
30 animals are going to die which they could be using





1 for food?

2 He says some places where the  
3 seismic roads are and where the C.N. road -- it takes  
4 about three years before any little game get on  
5 that road because he has seen it. Suppose now, he  
6 says, they take a pipe -- gas pipeline through,  
7 he says, with the fume that'll be smelling, he says  
8 he's wondering if there'd be anything to come through  
9 around that area. He doubts that there'd be something  
10 coming around that area, the fume, the gas --

11 He says we depend on our  
12 land, that's why, he says, we are trying not to see  
13 any more exploration or the gas pipeline or the highway  
14 to come through.

15 He says claiming with the  
16 seismic people, he says some good fish lakes they'll  
17 have to watch how they cross the roads, where the  
18 little river runs in and out of the fishlakes, he  
19 says. That's one thing they depend on too, is the  
20 fishlakes.

21 Some of the little rivers, too,  
22 he says, they're good fishing in the summer, but  
23 once the seismic cross it and they kind of put a  
24 bridge across, the fish never comes down the stream  
25 after that.

26 That is all he has to say.

27 THE COMMISSIONER: Thank you  
28 very much, sir.

29 (WITNESS ASIDE)

30 JOHN T'SELEIE: Mr. Berger,



1 can I just mention a couple of things?

2 THE COMMISSIONER: Certainly.

3 JOHN T'SELEIE, resumed.

4 A Nobody knows for sure  
5 if there is going to be any pipeline. The pipeline  
6 people here today are only playing a game against  
7 the people. They are trying to make the people  
8 think that there is going to be a pipeline. I think  
9 the whole game is like that.

10 Not long ago the Commissioner  
11 of the Northwest Territories approved land applications  
12 to dig some test sites, applications from Foothills,  
13 and I think tomorrow someone is going to be dealing  
14 with that, but I just want to say to my people,  
15 don't be fooled.

(WITNESS ASIDE)

CHIEF T'SELEIE: Resumed.

16 CHIEF T'SELEIE: Mr. Berger, I would like to  
17 repeat myself again that there will be no pipeline .

18 (WITNESS ASIDE)

19 THE COMMISSIONER: Well, it's  
20 11:15. I think maybe we have gone on as long as  
21 we should today. I want to thank all of the people  
22 of Fort Good Hope who spoke today and the visitors  
23 from Gas Arctic and Foothills who spoke and  
24 I think we'll adjourn until tomorrow and tomorrow  
25 anyone who wishes to speak I am certainly anxious  
26 that you should come forward and speak and any one  
27 who spoke today but wants to add something tomorrow,  
28 I certainly want you to feel free to add whatever you  
29 wish at that time.

30 Would you translate that?



1                   Before we adjourn, Chief, did  
2                   you want to, or any member of the Council, want to  
3                   say anything about the drum dance tonight -- He just  
4                   did. Well, I thought he did. I wasn't sure.

5                   I'll see you at the drum  
6                   dance and we will all come back here at one o'clock --  
7                   at least I am inviting you all to come back here at  
8                   one o'clock tomorrow and we will adjourn the hearing  
9                   then until one o'clock tomorrow.

10                  (PROCEEDINGS ADJOURNED TO AUGUST 6, 1975)

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M835

Community 18

AUTHOR

Mackenzie Valley pipeline inquiry:  
Community Vol. 18- Ft. Good Hope,  
N.W.T. 5 August 1975

DATE DUE

DATE WHEN







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MAKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC  
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT  
BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON  
TERRITORY AND THE NORTHWEST TERRITORIES FOR THE  
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND  
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE.

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Good Hope,

N.W.T.

August 6th, 1975.

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PROCEEDINGS AT COMMUNITY HEARINGS

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APPEARANCES:

Prof. Michael Jackson,	for Mackenzie Valley
Mr. Ian Scott,	Pipeline Inquiry
Mr. Ian Roland,	
Mr. Darryl Carter,	for Canadian Arctic
	Gas Pipeline Limited
Mr. Glen Bell,	for Northwest Territories
	Indian Brotherhood and
	Metis Association of
	the Northwest Territories
Mr. R. Blair,	for Foothills Pipelines
Mr. John Elwood,	Ltd.

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Gabriel Kochon

Fort Good Hope, N.W.T.

August 6, 1975.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

THE COMMISSIONER: Ladies and Gentlemen, we will bring our hearing to order this afternoon, and I should apologize for being late. The Chief and other people from Good Hope were kind enough to take me and members of my staff and some of the people from Arctic Gas and Foothills south along the river to the Ramparts and we visited some of the fish camps along the way, and I should say that that gives me a better understanding of what all of you have been telling me about here in Good Hope.

I want to thank Chief T'Seleie and the others who took us up to the Ramparts for their courtesy.

Are we ready to hear others who may wish to speak this afternoon?

GABRIEL KOCHON, sworn:

MARY WILSON, Interpreter.

THE INTERPRETER: He has got his written statement but he can't read and he wants me to read it and translate it for him.

THE COMMISSIONER: Certainly. Could we have the witness' name?

THE INTERPRETER: Gabriel Kochon.

THE COMMISSIONER: Fine. Well, Gabriel Kochon has been sworn and though Mrs. Wilson is reading his statement, it is understood that it is his



1 statement. So, carry on, Mrs. Wilson.

2 THE INTERPRETER: He said that  
3 I do not want the pipeline to go through because we live  
4 off the land. The animals may die off such as moose,  
5 caribou and martin, and a lot of other animals.

6 Maybe I can read the whole thing  
7 in English and then translate it.

8 THE COMMISSIONER: Sure.

9 THE INTERPRETER: "And I live  
10 in Good Hope for 26 years but spent most of my life out  
11 on the land where I do trapping, hunting and fishing.  
12 I do not understand English or read or write. I never  
13 had education, so I just live off the land to be able to  
14 support my family. A lot of times when I went hunting I  
15 saw a lot of dead rabbits on Cat roads up the Ramparts,  
16 which was caused maybe by the oil on the road. This will  
17 be worse if the pipeline goes through, and I also saw  
18 two dead moose near Sans Sault which may be caused by oil  
19 and gas too.

20 Long time ago you never see  
21 dead animals any places, but since more white people  
22 came, you see dead animals all over the place.

23 When the pipeline goes through,  
24 all the animals will be destroyed. I wouldn't be able  
25 to survive, since I live off the land. I wouldn't be  
26 able to get a job, since I never had education. I just  
27 live off the land since I was born and grow up with it.

28 I was brought up in Coville  
29 Lake where there was no store, there was just straight  
30 Dene people. The people would come to Good Hope to buy



1 a few things such as bullets and nets. We used to use  
2 caribou parka and also other clothing out of animal fur.

3 In those days I never knew what  
4 meant gas or oil. We used to burn only wood to keep us  
5 warm. Now everything is beginning to change, such as  
6 electricity, and furnace to heat up the houses, which is  
7 not needed. We could go back to our old way of life,  
8 like get our own wood, and use gas lamps for lights.

9 I still live my way of life as  
10 my parents brought me up, and I want to keep it that way.  
11 I couldn't get anything out of pipeline. It will only  
12 destroy us and our way of life, also our land. The  
13 animals live off the land the same as the people does.  
14 The animals live on plants, grass and other things.  
15 Everything that moves on the land live from it, without  
16 it, we cannot survive. Gabriel Kochon."

17 THE COMMISSIONER: Thank you  
18 very much, Mr. Kochon. Would you leave your statement  
19 with us so it can be marked as an exhibit. Thank you,  
20 sir.

21 (STATEMENT OF GABRIEL KOCHON MARKED EXHIBIT C117.)

22 (WITNESS ASIDE)

23 STEVE KAKFWI , resumes:

24 CHIEF T'SELEIE, Interpreter:

25 THE COMMISSIONER: What is  
26 .your name again? I know you have been sworn.

27 MR. KAKFWI : Steve Kakfwi .

28 THE COMMISSIONER: Thank you,  
29 Mr. Kakfwi.

30 MR. KAKFWI : I'll go through





1 my statement in English and then it can be translated.

2 " We would like to regain control  
3 of our land and our lives before we even discuss develop-  
4 ment like the proposed pipeline. We cannot allow any  
5 development on our land when we have no control on it.  
6 Even the Federal Government is hardly capable of control-  
7 ling all that comes with such major development like the  
8 pipeline.

9 ' One only needs to look at  
10 Alaska to realize that life will never be the same here  
11 if the pipeline is allowed to be built. The Government  
12 is not sure that the pipeline can be built safely. It  
13 is not sure that it can be built without destroying the  
14 land. It is not even sure of how it will enforce  
15 environmental laws if the pipeline is being built, and  
16 it endangers the land. The Government is not sure of  
17 anything except the fact that it wants the pipeline to  
18 be built.

19 ' We want to settle our land  
20 claims before we even speak of any more development on  
21 our land. Once our land claims is settled to our  
22 satisfaction, we can begin to rebuild our people and our  
23 lives. Until such time as we feel we have regained our  
24 self-respect and our identity fully, as a unique people,  
25 then maybe we would feel confident and willing enough to  
26 'consider the possibility of allowing foreigners to pro-  
27 pose such major development like the pipeline. But for  
28 now, and the foreseeable future, there can be no pipe-  
29 line.

30 'The Federal Government sees



1 reality as an impression that gas is needed in the  
2 south as soon as possible, and that it is necessary to  
3 have it as cheaply as possible. The Government appears  
4 willing to jeopardize the well-being and, in fact, the  
5 existence of all this land, its people and their future  
6 in gaining its objective. We must defend our very  
7 existence as a people and fight for our land. We are  
8 being invaded by outsiders who have no respect for land  
9 and for its people. This is our reality.

10 'The Federal Government sees  
11 only potential oil and gas reserves. They see only  
12 isolated communities marked "high impact" on their maps  
13 - communities that may have to be wiped out in what they  
14 call "the national interest". For them this is  
15 reality. I'm sure they, in their glass towers, feel the  
16 whole world agrees with them. They are only too willing  
17 to call anyone who disagrees with them "unrealistic".

18 'Mr. Berger, the Federal Govern-  
19 ment may be richer and more powerful than we are, but  
20 their reality is only one way of looking at the world.  
21 Because of their riches and power, in co-operation with  
22 the riches and power of oil and pipeline companies, they  
23 have been able to force their reality on many other  
24 people. But we, too, have our reality, our Dene  
25 reality. It is just as real and important and factual  
26 to us as the Federal Government's reality is to them.

27 'Alexander Mackenzie came to our  
28 land. He described us in his Journal as a "meager, ill-  
29 made people" ..... people with "scabby knees". My people  
30 probably wondered at this strange, pale man in his ridi-



1 culous clothes, asking about some great waters he was  
2 searching for. He recorded his views on the people,  
3 but we'll never know exactly how my people saw him. I  
4 know they'd never understand why their river is named  
5 after such an insignificant ungrateful fellow. I know  
6 they would resent the river being named after him .....  
7 What was Alexander Mackenzie to them?

8 'The Traders came .... they  
9 brought new things with them, new clothes, food, guns,  
10 whiskey ..... My people liked their bright clothes,  
11 their flour, sugar and tea .... their guns and their  
12 whiskey. So they traded.

13 'The Catholic Church came ....  
14 They brought their religion with them. They spoke of  
15 truth, love and charity ..... Their sincerity led my  
16 people to think that their religion was good for them.  
17 So they believed in it.

18 'The Government came .....  
19 they brought their teachers, nurses, Indian Agents,  
20 Area Administrators, Social Workers and others with them.  
21 They spoke of better housing, health care plans. Social  
22 Assistance, better schools, a better standard of living.  
23 Their determination led my people to believe that they  
24 knew what was best for all. So they believed in them.

25 'Arctic Gas came .... then  
26 'Foothills .... they brought along the idea of a pipe-  
27 line - a new future for the Dene people .... they spoke  
28 of new jobs and lots of money .... that it was in the  
29 best interest of everyone that the pipeline be built  
30 right away. My people did not know what was going on





1 .... they were confused .... they did not know what to  
2 believe.

3 'More foreigners came with more  
4 foreign ideas, more foreign agencies and attitudes. The  
5 more they came, the more we lost. The more they came,  
6 the more they took .... We thought we were sharing, but  
7 we realized that we were getting poor. We realized  
8 that by trying to share, we only allowed the white man to  
9 increase his appetite for more and more. The white man  
10 began to gain more and more control over our land and  
11 our lives. They even come now and make money off our  
12 problems .... and we just get more problems.

13 'Our leaders saw the need to  
14 discuss with Dene people what was happening to them and  
15 their land and their future. So we decided to organize  
16 and study our situation. We formed the Indian Brother-  
17 hood of the N.W.T. and the Metis Association of the  
18 N.W.T. Many of us started to really wake up to realize  
19 that a new day faced the Dene people. Many of us quit  
20 Government jobs .... oil company jobs to work for our  
21 people. We listened to Government people; we listened  
22 to oil company people ..... we listened to our people.  
23 My people decided it was in their best interest to re-  
24 gain control of their land. So we started to work on  
25 our land claims.

26 'The Dene people saw their land  
27 as theirs - their value of it - its meaning to them is  
28 unchanged for thousands of years. Because we went  
29 through the formalities of putting our position down on  
30 paper for the first time, the Government people tell us



1 we are being "unrealistic". We have been the owners of  
2 this land long before the white man came and formed  
3 Canada, but because we never wrote our views and values  
4 of this land down on paper before, the Government seems  
5 to think we never thought that way before.

6 'We came out with our Dene  
7 Declaration .... we wrote on paper our rights as a Dene  
8 Nation, which have never changed for thousands of years.  
9 Because we never wrote it down on paper before, the  
10 Government says we are being influenced by radical out-  
11 siders. We have always governed our lives before the  
12 Government came along. Long before Canada was formed,  
13 we governed our lives. We have always seen ourselves  
14 as Dene .... with our own unique way of life. We cannot  
15 afford to change our views.

16 'It is insulting to read  
17 narrow-minded people speak of us as being influenced by  
18 outsiders, as if our views have just been dreamed up a  
19 short while back. We cannot afford to run our lives in  
20 the small confines of the Government mind.

21 'The reason our views may  
22 seem strange and unrealistic is that no one has ever  
23 bothered to take us seriously - to look closely at us as  
24 Dene people. It is just the last few years that we  
25 have been listened to a little more seriously, so it may  
26 all seem unrealistic for awhile to the Government - but  
27 we know that we have been what we are for a long, long  
28 time. The Governments inability to understand us and  
29 its misinterpretation of our views should not mislead  
30 the people of Canada on what is reality here with the



1 Dene people.

2 'Our reality is that this is our  
3 land, that we are a nation of people and that we want to  
4 live our own ways.

5 'Our reality is that the pipeline  
6 is just a poorly masked attempt to overwhelm our land and  
7 our people with a way of life that will destroy us.

8 'Our reality is that all of the  
9 "help" your nation has sent us has only made us poor,  
10 humiliated and confused.

11 'Our reality is that we are in  
12 great danger of being destroyed.

13 'Our reality is that there is a  
14 very simple choice - Dene survival with no pipeline, or  
15 a pipeline with no Dene survival.

16 'Our reality is that at the  
17 present time there is no other choice.

18 'Our reality is also that your  
19 nation has a lot of trouble understanding that we think  
20 and say.

21 'The Government misinterprets us.  
22 They try to show us as being happy when our own way of  
23 life is being destroyed. The Press misinterprets us.  
24 We say as clearly as possible that we don't want a pipe-  
25 line and they say "the people realize there will be a  
26 pipeline". Sometimes it seems that we are just an  
27 experiment to see what conditions would force us into  
28 violence, to see what conditions would force a peaceful,  
29 contented people to become militant. For surely, if you  
30 look at what has happened to us and what could happen to



1 us in our land, you can see all the conditions which  
2 could lead to violence. Maybe that is what the Govern-  
3 ment and the oil companies want. Then they can send in  
4 their military boys and not have to worry about Native  
5 rights anymore.

6 'The old people have difficulty  
7 in conceiving the idea that others could try and dominate  
8 their lives .... They cannot understand the system under  
9 which they could try to do this. This has never happened  
10 before.

11 'Our land is the grave for all  
12 our generations past. It is also the life of my people  
13 now, and the life of all our generations to come. Who  
14 could ever be in peace now if your proposed pipeline ever  
15 cut across our land?

16 'My people can tell you of the  
17 many great people that died from your diseases. We have  
18 two graveyards here to remember that by.

19 'The Federal Government is  
20 claiming our land as theirs and us Dene people as  
21 Canadian citizens. It took oil and gold to make it  
22 realize, after years of neglect, that we were worth  
23 something after all. We were worth something as occu-  
24 pants of valuable land, at least.

25 'Are we the only people who know  
26 and realize our worth as a unique people - as a people  
27 with our own land and way of living? Has greed for  
28 money dulled the white man's senses so much that he can-  
29 not see what is so obvious? People who cannot compre-  
30 hend reality clearly are dangerous to everyone else -





Steve Kakfwi  
Suzanne Gully

1 including themselves. I can never agree to allow some  
2 child to govern my life and control what is valuable to  
3 me." Thank you.

4 THE CHAIRMAN: Thank you, Mr.  
5 Kakfwi.

6 Mr. Kakfwi, could we keep your  
7 statement so that it may be marked as an exhibit?  
8 Thank you very much.

9 (STATEMENT OF STEVE KAKFWI MARKED EXHIBIT C118.)

10 THE COMMISSIONER: This might  
11 be a good time to ask Arctic Gas and Foothills to answer  
12 Mr. Kakfwi's question about gravel and sand and the  
13 places where they expected to get them.

14 Well, we will hear this lady  
15 and then we will go on to that.

16 SUZANNE GULLY, sworn:

17 MARY WILSON, Interpreter:

18 MRS. GULLY: Suzanne Gully.

19 THE COMMISSIONER: Would you  
20 repeat that, please?

21 MRS. GULLY: Mrs. Suzanne  
22 Gully.

23 THE COMMISSIONER: All right,  
24 thank you. Go ahead, ma'am.

25 THE INTERPRETER: She says  
26 in her time, and that was before they ever saw any white  
27 man, she said, we only knew one another. Just the  
28 natives around here. We didn't know anybody besides us  
29 natives. And then the times -- sometimes, she said,  
30 the people will come to the Mackenzie River from other



And then there was one person that was really interested and he wanted to find out about this markings, so he decided that he was going to find out where it came from. But then he didn't know how to go about going around looking for anybody that made that mark, so he thought of a canoe, and how to make a canoe. He thought maybe he'll use the bark off the birch trees, so he took the birch, the bark off a birch tree, and then he thought, well, how am I going to put this together? How am I going to tie it together so it'll cover my canoe. And then he decided maybe he'll use the roots from the trees. So he dug up the roots, and probably soaked it or something, and then he pulled it into a little string like and that's what he used to sew the birch bark together to cover his canoe. And after he sewed those pieces of bark together with the roots, there was holes in the -- where he made the holes to sew those pieces together, so he thought, how am I going to cover those holes so the water don't go through? And then he thought of the spruce gum that come off the trees, and he picked up some of the gum off the trees and melted it, and started covering all the



And it took him, I don't know how many summers - she said she don't really know - when he finally met a white man. And after they met, she said, they lived together for awhile, and then before he left, this white man gave him his axe, and whatever -- and when he seen this Indian guy, he has -- all his clothing was made out of the skins of the animals, caribou skin pants and shirt and all that, I suppose, and mocassins, everything was made out of hides from the caribou. And he gave -- the white man gave this Indian his axe and some of this clothes, and the Indianna a net that was made out of the bark of the willow, not the outside bark, they peel off. the dark part of the bark on the root, they use just the inside, the white stuff, that's what they used to make their nets out of. And he was carrying that with him for when he was traveling up the river, I guess, and he showed it to this white man.

And before he parted, they told him that the white man was going to come down this way by the Mackenzie River, and in every little settlement they would build a store for the natives all along the Mackenzie, and to make sure that on your way back you stop at each settlement and let the people know that the





1 -- what the white men were intending to do, to put up  
2 stores for them, where they can buy what they need.

3 And, she said, when the white  
4 man first came and brought some things with them, she  
5 said the natives were happy to get what they could for  
6 to make life easier for them a bit, I guess maybe by  
7 getting the guns and axes and stuff like that. She said  
8 her grandfather used to carry materials like that with  
9 him when he was out in the bush, and that's what he used  
10 to hand out to the other natives, for those white guys,  
11 she said.

12 And, she said, her father died  
13 of starvation because that's how hard it used to be a  
14 long time ago. I guess when times were hard they don't  
15 have all what we have nowadays, and she said her dad  
16 died of starvation.

17 But, she said, since, she said,  
18 when I think back of how my father died out of starva-  
19 tion, she said, now, too, since they talk about this  
20 pipeline, she said I think what will happen again if on  
21 account of the pipeline, all the animals and everything  
22 is destroyed and we can't make our living off the land  
23 like we're used to do now. She says I don't think too  
24 much of myself but, she said, I think of my children and  
25 their children in the future.

26 She said, why, she says, the  
27 first time when they came, the white men came, they were  
28 not that interested, and us, too, she says, we don't go  
29 and try to claim their land. Just on account of the gas  
30 and the oil now, she said, everybody's interested in our



1 land. And, she said, they are not too worried about  
2 what might happen if they start the project they are  
3 talking about. And, she said, she is quite worried  
4 about it.

5 She thought it meant that they were  
6 going to bring oil to the North, she said; why, she said;  
7 they are finding oil and gas and everything around in  
8 the North, and why, she said, they want to put that pipe-  
9 line to bring oil and gas down here. I told her it's  
10 the other way around, they want to take the gas out. She  
11 didn't know that. She thought it was the other way  
12 around.

13 She is 76 years old, she says.

14 THE COMMISSIONER: Thank you  
15 very much, Mrs. Gully.

16 Well, I think we will stop for  
17 five minutes for a cup of coffee now.

18 (PROCEEDINGS ADJOURNED.)

19 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

20 THE COMMISSIONER: Well, we  
21 will call out meeting to order again, Ladies and Gentle-  
22 men. Mr. Blair, of Foothills, wanted an opportunity to  
23 speak, so I think I will call on him first.

24 BOB BLAIR, sworn:

25 MARY WILSON, Interpreter:

26 THE COMMISSIONER: Carry on,  
27 Mr. Blair.

28 MR. BLAIR: My name is Bob  
29 Blair. I work as the President of the Alberta Gas Trunk  
30 and also as a part-time job as the President of the



1 Foothills Pipelines, one of the two applicants before  
2 Justice Berger's Inquiry.

3 THE COMMISSIONER: Would you  
4 translate this as we go along, Mrs. Wilson?

5 MR. BLAIR: I don't have  
6 this written, I made notes as I came up. I have just  
7 introduced myself as President of Alberta Gas Trunk Com-  
8 pany and President of Foothills Pipeline Company. Bob  
9 Blair.

10 I came to the Inquiry to  
11 listen and to hear, but sometimes to only listen is not  
12 fair. So I have asked to be heard on a few things while  
13 Mr. Berger has the part of this hearing in Good Hope.

14 Foothills Pipelines does  
15 not choose to install any pipeline through any local  
16 place, if the landowners are all strongly opposed, or  
17 are arguing their claims. That has not been how we work.

18 Our Alberta company oper-  
19 ates natural gas pipelines under lands which are owned  
20 by about 5,000 different property owners. Most of these  
21 owners are rancher or farmer families, or persons.  
22 Others are Indian Reserves and communes and parks and  
23 forest reserves. We get along pretty well with all of  
24 these owners.

25 Our British Columbia part-  
26 ner works the same way in that Province, and if, in the  
27 future, Foothills does receive certification to build in  
28 the Northwest Territories, such as 800 miles of mainline,  
29 plus 500 miles of delivery lines to communities, we  
30 would want to work that way here too.



Bob Blair

1                   It seems to me that means that  
2   Foothills would naturally prefer as a company that land  
3   claim settlements proceed before construction is started.  
4   I know that needs some time.   I believe we have some  
5   where it is really needed.

6                   I agree that a natural gas pipe-  
7   line is one of the many kinds of development which  
8   affects the lives of the local people.   But some things  
9   were said yesterday, by many people, which showed me that  
10   they did not know all about natural gas pipelines.   A  
11   natural gas pipeline really does not destroy the country  
12   or make it unclean or kill all animals or kill all vege-  
13   tation.   I know this to be so.   So I invite you to send  
14   your most trusted observers to come to Alberta and have  
15   a look anywhere on our systems, any time, make it a spot  
16   check by surprise, if you like.   Come and talk to the  
17   ranchers, the trappers whom we cross, observe the game  
18   and vegetation.   I invite the Council, or the people  
19   they may appoint, at any time to tell John Ellwood or me,  
20   and to come as our guests.   I think there will be lots  
21   of time to do this if you wish.

22                   Other things I would like to  
23   say I will not take the time of the hearing in Good Hope  
24   to say today, because I think it is more important, much  
25   more important, to hear from the people.   I have made  
26   notes of things I would like to say to the Chief, if he  
27   will allow me later.   Perhaps - and I have not written  
28   this out - so I should stop here and then say one thing  
29   in closing.

30                   Chief T'Seleie, yesterday you





1 connected my name with those of some people who are not  
2 my heroes either, including General Custer. I intend to  
3 finish my own working life with better success than he  
4 finished his, as he well deserved, and I trust from the  
5 good spokesmanship and organization I have seen here,  
6 that you and the leaders of your people will finish  
7 yours with much greater success than did many leaders at  
8 that time too.

9 I do wish you to know that  
10 having heard the things that you said to me yesterday,  
11 and which were repeated on the radio, that I have not  
12 felt to take them personally, because we have not been  
13 acquainted before, but to take them mainly as expressing  
14 your very great concern and anxiety, and in some cases  
15 suspicion, of the possibility of the pipeline, and to  
16 tell you that I understand much much better from this  
17 visit and from being allowed to attend this Inquiry, I  
18 understand your concerns much more than I did in the  
19 past, and I regard them as serious and important as they  
20 deserve.

21 THE COMMISSIONER: Thank you  
22 very much, Mr. Blair.

23 I think we might now hear  
24 from Mr. Ellwood and Mr. Rowe about the gravel and sand  
25 sources, if that is convenient. Well, how about both of  
26 you coming forward to these maps that you put up at my  
27 request last night, and you could explain them, and then  
28 the people could look at them when we stop for supper.

29 MR. ELLWOOD: This map on the  
30 bottom here --



1 THE COMMISSIONER: Excuse me --

2 MR. ELLWOOD: I am sorry.

3 THE COMMISSIONER: It is hard  
4 for people to see. Maybe -- I am going to walk over  
5 there so I can watch you, but maybe, Chief, you and one  
6 of the members of the Council would like to step up and  
7 we will just watch while --

8 MR. ELLWOOD: This map on the  
9 bottom here is one of the construction spread sheets  
10 prepared by Foothills Pipelines, and on this map the  
11 potential borrow sources are indicated with the little  
12 symbol of a backhoe machine. There are two right here +

13 THE COMMISSIONER: Excuse me,  
14 by "borrow sources" you mean where you get the gravel?

15 MR. ELLWOOD: Yes, granular  
16 material, yes; gravel, sand --

17 THE COMMISSIONER: Anything  
18 else?

19 MR. ELLWOOD: No.

20 THE COMMISSIONER: Just gravel  
21 and sand.

22 MR. ELLWOOD: Gravel and sand  
23 from those borrow sources. There are two here in the Fort  
24 Good Hope area, one of which is labelled "FGH-2", that  
25 is the gravel pit which is currently being used out here.  
26 The other, "FGH-3", is a potential source in the same  
27 general area but it is not now being worked. There are  
28 three more sources to the north of Fort Good Hope.

29 This table over here indi-  
30 cates the quantities of gravel that we would require.



1 This table on the bottom here indicates the quantities of  
2 gravel that are in these borrow pits, the numbers here  
3 corresponding to the numbers on the pit.

4 MR. ROWE: The map on top of the two here  
5 is the Arctic Gas/<sup>map</sup>showing the pipeline in the heavy dark  
6 line. The lighter line paralleling it is the Mackenzie  
7 Highway, the proposed highway.

8 On this map the borrow sites,  
9 which refer to the same type of material that Mr. Ell-  
10 wood spoke to earlier are in the form of a diamond shape  
11 mark. There are two types of these marks, one which is  
12 solid black, the other which is just the diamond outline  
13 with a white insert. The dark, or black diamond shapes,  
14 indicate the borrow material sites which are preferred.  
15 The white ones refer to borrow sites or gravel sites  
16 which would be an alternate supply if the preferred were  
17 not available.

18 THE COMMISSIONER: Let me just  
19 ask you both a couple of questions while you are there  
20 because I understand that Arctic Gas proposes, if the  
21 pipeline is approved, to build a wharf at Good Hope. Is  
22 that right?

23 MR. ROWE: Yes, it is pro-  
24 posed to have one, a wharf and a stockpile site at Good  
25 Hope.

26 THE COMMISSIONER: All right;  
27 now are you able to say what acreage the stockpile site  
28 would occupy?

29 MR. ROWE: I could get that  
30 information for you fairly shortly. I don't have the





1 specific details.

2 THE COMMISSIONER: Where is the  
3 nearest compressor station to Good Hope?

4 MR. ROWE: There is one  
5 downstream of Good Hope, which would be in the order of  
6 20 miles, I think, - I am sorry, that would be upstream  
7 on the Mackenzie River, downstream on the pipeline.  
8 It's just north of Chick Lake, in between Norman Wells  
9 and Fort Good Hope. The other compressor station is a  
10 slightly shorter distance down the river from Fort Good  
11 Hope in the order of, oh, 12 to 14 miles I suppose.

12 THE COMMISSIONER: And where  
13 is the nearest construction camp to Fort Good Hope?

14 MR. ROWE: It is proposed  
15 now to have a construction camp around the Hare  
16 Indian River. This was the original proposal, although  
17 they are looking at alternate locations to put this camp.

18 THE COMMISSIONER: At the  
19 present time if you had that construction camp at the  
20 Hare Indian River, how many men would be there?

21 MR. ROWE: I believe in the  
22 application it states that a typical construction spread  
23 in this area would have about 800 men. This is a main-  
24 line construction camp. There would also be a camp  
25 associated with the stockpile site and the wharf site  
26 which would be used primarily during the summer for  
27 off-loading material from the barges, and it would con-  
28 sist of 150 to 200 men perhaps.

29 THE COMMISSIONER: All right.  
30 Mr. Ellwood, do you want to cover the same items and tell



John Ellwood  
Doug Rowe

1 me if your proposal is the same or diverges?

2 MR. ELLWOOD: To get back to  
3 the -- to what -- the first question again?

4 THE COMMISSIONER: Well, all  
5 right, let's start with the dock. Is it your proposal to  
6 build a dock at Fort Good Hope?

7 MR. ELLWOOD: Yes. We would  
8 have a wharf or dock and a stockpile site, as described  
9 by Mr. Rowe.

10 THE COMMISSIONER: And what  
11 about the nearest construction spread, as far as the  
12 Foothills is concerned.

13 MR. ELLWOOD: The nearest com-  
14 pressor station to Fort Good Hope is, oh, approximately  
15 7 miles south of here. That would also be the nearest  
16 construction camp, would be located at that compressor  
17 site.

18 THE COMMISSIONER: Where would  
19 the nearest construction camp be to the north of Good  
20 Hope? Would it be up into the delta or --

21 MR. ELLWOOD: It would be 42  
22 miles north. In addition, we would also have a small  
23 temporary camp at the wharf and stockpile site which  
24 would be used while that site was being constructed, and  
25 later for off-loading materials. That would be less  
26 than 150 men.

27 THE COMMISSIONER: Yes. And  
28 what about the size of the construction spread 7 miles  
29 south of Good Hope, approximately how many men would you  
30 have there?



John Ellwood  
Doug Rowe

1 MR. ELLWOOD: 500 men in that  
2 camp. And that wharf and stockpile site would occupy  
3 45 acres.

4 THE COMMISSIONER: Is there  
5 anything either of you would like to add to what you have  
6 said before we ask Mrs. Wilson to do the best she can.

7 MR. ROWE: There is one  
8 other thing which may be of interest, I believe -- Mr.  
9 Ellwood might correct me -- but the Foothills proposal  
10 does not propose to build any airstrips in conjunction  
11 with the compressor stations. The Arctic Gas proposal  
12 is to include airstrips at each compressor station site.

13 THE COMMISSIONER: Well, can  
14 you tell us what that means again, where would you be  
15 building an airstrip then?

16 MR. ELLWOOD: There would be  
17 one at each of the compressor stations, one north and one  
18 south of Fort Good Hope.

19 THE COMMISSIONER: And you  
20 don't propose to build airstrips at your compressor  
21 stations?

22 MR. ROWE: No, we are not  
23 proposing any airstrips at all, but there would be a  
24 helicopter pad at the compressor station.

25 THE COMMISSIONER: One final  
26 thing; where is the nearest source of borrow materials  
27 from Good Hope; on your map, Mr. Rowe, running in both  
28 directions, how far away are they?

29 MR. ROWE: We were propos-  
30 ing the same borrow sites in the village or within the



1 area of the town. The one south of Good Hope would be  
2 in the order of 7 miles, along the right-of-way. The one  
3 north, perhaps 10 miles.

4 THE COMMISSIONER: Is that your  
5 position, too?

6 MR. ELLWOOD: No, to the north  
7 we would have one that's the same borrow location,  
8 approximately 10 miles; to the south, the nearest to  
9 Fort Good Hope, discounting the two that are right near  
10 to the town here, would be again about 10 miles south.

11 THE COMMISSIONER: All right.  
12 Did you catch the substance of that, Mrs. Wilson? Could  
13 you try to translate the main things you heard.

14 We will have the maps that  
15 Arctic Gas prepared showing its borrow locations and  
16 other facilities marked as an exhibit. And the Foot-  
17 hills map, which is beneath it, will also be marked as  
18 an exhibit.

19 (CAGSL MAP re BORROW LOCATIONS MARKED EXHIBIT C119.)  
20 (FOOTHILLS MAP re BORROW LOCATIONS MARKED EXHIBIT C-120.)

21 THE COMMISSIONER: The map sup-  
22 plied by Arctic Gas here on my left, which shows the  
23 two pipelines, the Arctic Gas Pipeline and the Foothills  
24 Pipeline, that was prepared by Arctic Gas and submitted  
25 by Arctic Gas, it will be marked as an exhibit, but I  
26 will allow you, Mr. Carter, to take the map into your  
27 custody, if you wish, so that should you think it appro-  
28 priate, you can arrange for the interior route to be  
29 included.

30 (MAP SHOWING ROUTES MARKED EXHIBIT C121.)





1 THE COMMISSIONER: Well, thank  
2 you very much, Mr. Ellwood and Mr. Rowe.

3 Mr. Bell, do you want to  
4 discuss the maps that are still on the wall here now, or  
5 would you rather do that after supper?

6 MR. BELL: I would rather do  
7 that after supper.

8 THE COMMISSIONER: Well, it is  
9 5:30 so I think we will stop and we will adjourn now and  
10 we will all come back at 8:00 o'clock tonight and carry  
11 on then. So, see you at 8:00 o'clock, and we stand  
12 adjourned until then.

13 (PROCEEDINGS ADJOURNED.)  
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John Louison

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

THE COMMISSIONER: Well, we will call our hearing to order this evening, Ladies and Gentlemen. Mr. Bell, I understand you wish to present some evidence.

MR. BELL: Mr. Commissioner, John Louison has asked me to assist him in making a presentation to the Inquiry, and if he has got all his papers together--

THE COMMISSIONER: Right, Mr. Louison has already been sworn.

JOHN LOUISON, resumes:

GLEN BELL, Questioner:

CHIEF T'SELEIE, Interpreter:

MR. LOUISON: I think, if the people can't get me, it's because I am losing my voice, so they can give me a shout.

MR. BELL: Mr. Louison, you are the Chairman of the Fort Good Hope Settlement Council?

A That's true.

Q And in that capacity you receive applications for land use permits, is that correct?

A That's correct.

Q Can you tell the Inquiry who sends you these permits and for what purpose?

A That's for the test sites.

Q The land use permits are for things like testing, is that correct?



1 A That's correct, yes.

2 Q And have you received any  
3 applications in the past few months?

4 A There is two of them.

5 Q Could you tell us about  
6 them, please?

7 A That one for Northern  
8 Engineering Services Company Limited, and the other one  
9 is for the Foothills Pipeline.

10 Q I see you have some letters  
11 there. Could you read the letters for the Inquiry,  
12 please?

13 A The first one will be for  
14 the Northern Engineering and it's -- the letterhead is  
15 Government of Northwest Territories, Yellowknife, N.W.T.,  
16 the 26th of May, 1975. And it is addressed to me as  
17 Mr. John Louison, Chairman of the Settlement Council,  
18 Fort Good Hope, N.W.T., and it reads:

19 "Dear Mr. Louison:

20 We have received an application from  
21 Northern Engineering Services Company Limited,  
22 Engineers for the Canadian Arctic Gas Study Limited,  
23 to conduct a site investigation in Fort Good  
24 Hope block land area. The company proposes to  
25 do soil sampling and a location survey on three  
26 sites; two are potential wharf sites and one is a  
27 potential stockpile site. They are indicated on  
28 the attached map as Sites 21, 22 and 23. The complete  
29 program is described in the attached land  
30 use operation description. I have underlined a few





John Louison

" points that might be of particular interest to Council.

The program is proposed to start July 1st, 1975, with completion by the end of September 1975, therefore, could we please have your comments and recommendations as soon as possible.

If any further information is required, please contact the undersigned at 873-2488.

Yours truly,

Doug Willy

for A. E. Ganske,

Chief, Town Planning and Land Department of Local Government."

Q The letter mentions some material that was enclosed. Do you have that there?

A That's true, yes.

Q Could you just describe it briefly for us?

A That will be Northern Engineering Services and the Northwest Territories Proposed 1975 Site Investigation Program.

Q Is that the operation description referred to in the letter?

A Yes, that's true, and this, -- well it starts with the land use operation description.

Q Was there any other material?

A One is the permanent wharf, typical drill hole layout.



1 Q This is a drawing I take  
2 it?

3 A That's true. And the other  
4 is the stockpile site, typical drill hole layout, and  
5 that's the one here.

6 Q So there are two drawings,  
7 one is for a wharf and one is for a stockpile site?

8 A That's true. And there is  
9 a map here showing where the test site is going to take  
10 place in the Fort Good Hope area, and its proposed 1975  
11 site investigation program, proposed pipeline route map  
12 mile post 240.0 to mile post 380.0.

13 Q And does the map show the  
14 block land transfer area?

15 A Yes, it does. The block  
16 land transfer is right here --

17 THE COMMISSIONER: Well,  
18 excuse me, Mr. Bell, I will come over and take a look  
19 at this.

20 MR. BELL: Perhaps I could  
21 just explain to people what a "block land transfer" is.  
22 It's an area of land which has been transferred from the  
23 Federal jurisdiction to the jurisdiction of the Commis-  
24 sioner of the Northwest Territories for various purposes,  
25 including the approval or rejection of land use permits.

26 Perhaps we could just stop  
27 here and have some translation.

28 THE COMMISSIONER: Well, I  
29 think, Mr. Bell, that it would be better to go through  
30 all of these documents and then you can summarize what



1 has been said, or perhaps I will myself. These documents,  
2 I think, translating them would not advance the position.  
3 I think we should summarize it all later and then the  
4 people might understand it better.

5 MR. BELL: Yes, very well.

6 THE COMMISSIONER: You carry  
7 on, Mr. Louison and Mr. Bell.

8 MR. BELL: Q Do you have  
9 another letter?

10 A Yes.

11 Q This one is from the  
12 Foothills Pipeline, and it's Government of Northwest  
13 Territories, Yellowknife, N.W.T., 2nd of June, 1975.

14 "Dear Mr. John Louison, Chairman, Fort Good Hope  
15 Settlement Council, Fort Good Hope, N.W.T.

16 Dear Mr. Louison: Re Land Use Applications,  
17 dated May 27, 1975.

18 Klohn Leonoff Consultants Ltd.

19 We have received an application from  
20 the above-noted company to conduct an airborne  
21 drilling program along the Foothills pipeline.  
22 One of the drilling sites is at the Hare Indian  
23 River within the Fort Good Hope block land trans-  
24 fer area. The company wants to drill two or three  
25 holes on the south bank of the Hare Indian River  
26 (green area on attachment map). The work will  
27 entail clearing a helicopter pad 200 feet by 200  
28 feet at the hole site and holes about 60 feet  
29 will be drilled. They propose to do the work be-  
30 tween July 15 and August 31st, 1975. Because this



John Louison

" lies within the Good Hope area, could you please have Council send me their comments and recommendations on this application.

We would appreciate your reply as soon as possible and if you need more information, please contact the undersigned at 873-2488.

Yours truly,

Doug Willy

for A. E. Ganske, Chief,

Town Planning and Lands

Department of Local Government.

Q And there was a map enclosed with that?

A That's right.

Q And it shows the green area that was referred to in the letter.

Well, perhaps I could summarize to this point and --

THE COMMISSIONER: Yes, please summarize for us.

MR. BELL: -- for the translator.

Well, what we have here are two letters to the Settlement Council asking for Council's comments on two land use permits, one for agents of -- one for people who are working for Arctic Gas, and one for people who are working for Foothills Pipeline, and they propose to do drilling in various places near Fort Good Hope. And the Territorial Government is asking for the comments of the Fort Good Hope Settlement Council on these applications.





John Louison

1 THE COMMISSIONER: Do you want  
2 to translate that? What Mr. Bell said was that Arctic  
3 Gas had asked for permission to drill a site near Good  
4 Hope and so did Foothills, and the Council was asked to  
5 comment. Would you just translate that, please?

6 MR. BELL: Q: Mr. Louison,  
7 did the Council send any comments to the Territorial  
8 Government on these applications?

9 A Yes, we did send them a  
10 telegram, and that's from the Council, and it's address-  
11 sed to the Government of N.W.T., Yellowknife, July the  
12 8th, 1975. To the Department of Local Government,  
13 Town Planning and Lands. Attention: Mr. Doug  
14 Willy. Re Application from Northern Engineering  
15 Services Company Limited to conduct site investigation Fort  
16 Good Hope block lands area and application  
17 from Klohn Leonoff Consultants Ltd. to conduct  
18 airborne drilling program along the Foothills pipe-  
19 line and Fort Good Hope block land area. The  
20 Settlement Council of Fort Good Hope completely re-  
21 jects both these applications as our stand is no  
22 development until after land claims.

23 And it is from John Louison,  
24 Chairman, Settlement Council Fort Good Hope.

25 CHIEF T'SELEIE: Do you want me  
26 to interpret this?

27 MR. BELL: Yes, if you  
28 wouldn't mind, yes.

29 Q Tell us what happened  
30 after you sent the telegram to the Government?



John Louison

1                                   A     Afterwards we received a  
2 telegram from Commissioner Stuart Hodgson and it reads --

3                   THE COMMISSIONER: What is the date of it, Mr.  
4 Louison?

5                                   A     We received that a week  
6 ago.

7     "     John Louison, Chairman of Fort Good Hope Settlement  
8 Council.

9                   I have now had the opportunity to give careful  
10 consideration to the Settlement Council's rejection  
11 of the proposal by Northern Engineering Limited and  
12 Klohn Leonoff Consultants for testing of site for  
13 possible future pipeline development. Although  
14 this Government is sympathetic to Council's posi-  
15 tion which I understand to be based on the overall  
16 pipeline situation and the Native Lands Claim ques-  
17 tion, we cannot agree to halt this research of this  
18 nature for those reasons alone. I have therefore  
19 decided to treat the current application for soil  
20 testing near your settlement in the following  
21 manner.

22                   No. 1 - Northern Engineering Services.

23                   (a)   Application       to test site 22 and 23  
24                       is approved.

25                   (b)   Application to test site 21 and 21(a) is  
26                       not approved as there is a conflict with  
27                       existing leases and future residential  
28                       expansion area of Fort Good Hope.

29                   (c)   Testing on new site to replace site 21  
30                       and 21(a) located approximately 1800 feet,



1 downstream is approved.

2 If pipeline construction goes ahead, only one  
3 site from the above would be developed.

4 2. --

5 THE COMMISSIONER: Excuse me,  
6 Mr. Louison, would you repeat that. "If pipeline con-  
7 struction" -- what was that?

8 A If pipeline construction  
9 goes ahead, only one site from the above would be  
10 approved or be developed.

11 2. Kiohn Leonoff Consultants. Approval is  
12 given to test drill the base of the Hare  
13 Indian River. I realize approval for these  
14 sites may not be completely satisfactory to  
15 the Settlement Council and regret this very  
16 much. However, the utmost care has been taken  
17 to safeguard the community's interests and  
18 this Government will continue to carefully  
19 consider community's interest in future situa-  
20 tions of this nature.

21 S. M. Hodgson  
22 Commissioner, Government of  
23 Northwest Territories,  
24 Yellowknife, N.W.T.

25 MR. BELL: Q Mr. Louison,  
26 earlier in the Inquiry, when we were --

27 THE COMMISSIONER: Maybe that  
28 should be translated.

29 MR. BELL: Oh, I am sorry,  
30 yes.





John Louison

1 MR. BELL: Q Mr. Louison,  
2 earlier in the course of the Inquiry at Yellowknife, we  
3 heard some evidence about an application by Northern  
4 Engineering Services to conduct a test survey in the  
5 vicinity of Fort Good Hope. Is that a separate applica-  
6 tion from these two?

7 THE COMMISSIONER: Well, you  
8 raised that question at the hearing in Yellowknife. If  
9 you wish, as Counsel for the Indian Brotherhood, to say  
10 whether we are dealing with two new applications, having  
11 nothing to do with the old one, go ahead and say so.

12 MR. BELL: Yes, I think that's  
13 the point that these are two separate applications.

14 THE COMMISSIONER: All right.  
15 Well, that's settled then. That's fine; unless someone  
16 wants to argue with you. I can't imagine anyone would.

17 MR. BELL: Well, those are all  
18 the questions that I have. And I think these documents  
19 should be marked as exhibits.

20 THE COMMISSIONER: Yes. Mr.  
21 Louison, we would like to keep those letters, but I know  
22 that your Settlement Council may need them for its  
23 records, so Miss Hutchinson, the Secretary of the  
24 Inquiry, will photostat them when we get back to Yellow-  
25 knife and then send everything back to you.

26 And, before you mark them, will  
27 you hand them all to me, Miss Hutchinson.

28 One question, Mr. Louison, this  
29 telegram that you received from Commissioner Hodgson, you  
30 said you received it a week ago, did you?



John Louison  
Chief T'Seleie

1 A That's true.

2 Q That would be about July  
3 the 28th or 29th, would it be. The telegram doesn't  
4 have a date on it.

5 A That was on the 30th.

6 Q July 30th. Okay, thank  
7 you. Well, all of these can be marked. Mark them --  
8 put them in order and mark each document A to the  
9 exhibit number.

10 (LETTERS RE LAND USE PERMIT APPLICATION MARKED EXHIBIT  
11 C122.)

12 (LETTERS RE LAND USE PERMIT APPLICATION, FOOTHILLS  
13 PIPELINE LTD., MARKED EXHIBIT C123.)

14 (TELEGRAMS RE EXHIBIT C122 & C123 MARKED EXHIBIT C124.)

15 THE COMMISSIONER: Do you wish  
16 to add anything, Mr. Louison, about the matter?

17 A No. (WITNESS ASIDE)  
18 Chief T'Seleie, resumed.

19 CHIEF T'SELEIE: Mr. Berger,  
20 there are a couple of things I would like to point out  
21 regarding the application for wharfing, stockpiling,  
22 and river testing by the pipeline companies.

23 First, the way the pipeline  
24 companies got permission for this project shows the way  
25 we have been treated for the last hundred years. Our  
26 voice is totally ignored. Look at this example. The  
27 Settlement Council was set up by the Commissioner as the  
28 elected body of this Settlement, yet the Commissioner  
29 just ignores the decision of the Council and treats them  
30 like children. The Commissioner thinks he knows the  
interests of my people better than we ourselves. It is



Chief T'Seleie

1 not true. We never chose the Commissioner to speak for  
2 us. We never chose the Commissioner to decide for us.  
3 We cannot accept him going ahead and ignoring us as  
4 people with the right to decide for ourselves. The Com-  
5 missioner has no right to make decisions for us, yet  
6 this is the way we have been treated since the white man  
7 first came.

8 Second, Mr. Berger, let's look  
9 at what the decision is. From our point of view, start-  
10 ing the drilling for wharfing and stockpiling is simply  
11 starting the construction of the pipeline. While we  
12 talk, people are just going ahead anyways. Mr. Berger,  
13 these sites are right in front of the settlement. Does  
14 Arctic Gas really intend to stockpile its equipment in  
15 the very centre of our community? Does it intend to  
16 build wharves right where we fish and put our boats  
17 out? This testing and drilling is the first shovel of  
18 earth that you spoke about when you opened these hear-  
19 ings. It shows the Government's contempt for the Dene  
20 and for this Inquiry, when they let construction go  
21 ahead like this.

22 Mr. Berger, this project must  
23 be stopped. We ask you to help us stop it. It is not  
24 acceptable now or after land claims. We will never let  
25 them literally pile pipe on top of us. What kind of  
26 people do they think we are?

(Witness Aside)

27 THE COMMISSIONER: Before we  
28 go any further, these maps are very small. I would like  
29 to see a map of the settlement with these proposed  
30 stockpile sites marked on them so that I could visit the



1 actual proposed stockpile sites while I am here in Fort  
2 Good Hope. There must be a settlement map. These maps  
3 are big but they are not really of the settlement.  
4 There must be a settlement map around and maybe, Mr.  
5 Carter, - we are dealing with the stockpile site now,  
6 not the drilling program at Hare Indian River. Maybe  
7 we could get a good look at the precise location of  
8 these stockpile sites in the settlement. The Chief says  
9 that they are right within the settlement and I would  
10 like to see a map that shows us exactly where they are.

11 Do you think, Mr. Rowe, that  
12 you could help us out in that regard?

13 MR. CARTER: Yes, sir, we will  
14 try to do that.

15 THE COMMISSIONER: What does  
16 that mean, tonight or --

17 MR. CARTER: Yes, sir.

18 THE COMMISSIONER: Well, maybe  
19 we could come back to that subject, Chief, a little later  
20 after they have produced a map. After the coffee break  
21 tonight we will return to that, Mr. Carter, if that is  
22 all right.

23 MR. CARTER: That will be  
24 fine, sir.

25 THE COMMISSIONER: We have  
26 left that subject for the time being, I think, and any-  
27 one who wishes to say something about the proposed pipe-  
28 line and its impact or what your concerns may be about  
29 its impact here in Good Hope, I am anxious to hear from  
30 you.





## Father Labatt

1 FATHER LABATT, sworn:

2 NOEL KAKFWI, Interpreter:

3 FATHER LABATT: Mr. Berger, GOOD  
4 HOPE has been on the map for a long time, longer than  
5 anyone can remember. The diary of the Mission goes back  
6 a hundred years, and as the reader goes from page to page  
7 he is allowed a glimpse of the people and on their life  
8 of yesteryears.

9 Those people were tough people.  
10 Their way of life required endurance, ingenuity, skill,  
11 moral and physical strength to win over the elements.  
12 They have won my deepest respect.

13 In a way people were different,  
14 life itself was different of what we know now, because  
15 so much acculturation has taken place. Years after  
16 years, life followed the same pattern, a pattern estab-  
17 lished by tradition. The farmer in the South has his  
18 time for seeding and his time for harvesting. For the  
19 Indians in the North there was a time for going to fish  
20 camps to make bales of dry fish, then, as summer was  
21 coming to an end, there was a time for going each other  
22 his own way to his trapping ground where they would  
23 settle for the winter.

24 The town of Good Hope was  
25 deserted during the winter months. Christmas and Easter  
26 would see a good many of them back in the Fort for a  
27 few days, but soon after New Year they would again go  
28 back to their winter camps. Then it would be the spring  
29 hunt, when beavers would start to come out of their  
30 houses and travel down the many rivers. Summer would



Father Labatt

1 bring nearly everyone back into Fort Good Hope. There  
2 would be then a lot of joy and happiness in seeing each  
3 other again.

4 All in all it was a good life,  
5 in spite of hardships and at times starvation when the  
6 caribous and fish were not at the "Rendez-vous". The  
7 people lived close to nature and their life pattern fol-  
8 lowed the pattern of nature. Winter and spring were  
9 times for working when transportation into the heart of  
10 the land was easier. Summer, on the other hand, was a  
11 bit of a holiday, with drums echoing for days and days.  
12 That life pattern remained unchallenged until recently,  
13 when white people started to come down this way in  
14 greater numbers.

15 At first it was the DEW line  
16 people, followed by the construction of Inuvik --

17 THE COMMISSIONER: Excuse me,  
18 what line? The DEW line?

19 FATHER LABATT: The DEW line.

20 THE COMMISSIONER: Oh, sorry,  
21 the DEW line.

22 FATHER LABATT: Yes.

23 -- followed by the construction  
24 of Inuvik. Then it was the seismic crews, and finally  
25 the "rough necks".

26 This new development brought  
27 along many opportunities to the native people of the  
28 North. They were offered to become wage earners. Many  
29 did give it a try and took advantage of the new oppor-  
30 tunities. However, a great many of them soon got disil-



Father Labatt

1 llusioned. They were not accustomed to this new life  
2 and soon they were back on Indian time, which was the  
3 only time that made sense to them.

4 For an Indian, time has little  
5 value. An Indian always has time, and this is difficult  
6 for a white man to understand, because for a white man,  
7 time is money. If time, however, means very little to  
8 a Dene, space, nature, the land, means a lot to him.

9 During this Inquiry, right from  
10 the beginning, people have stressed again and again how  
11 much they valued their land. They don't value it, how-  
12 ever, exclusively because of the potential resources  
13 like oil and minerals that may be found in it, but also  
14 because they have learned to respect it, having had to  
15 wrestle with it.

16 Our Old Timers have told you  
17 and showed you on the maps that they have travelled  
18 over this land from as far west as the Yukon border to  
19 Bear Lake on the east, and north to the Anderson River,  
20 and far beyond, nearly to the Arctic Ocean. They did,  
21 indeed, travel this land far and wide and drew life from  
22 it.

23 The Indian people respect the  
24 land because of another dimension which is being over-  
25 looked by the white society. I mean a Spiritual dimen-  
26 sion.

27 A few years ago I was travelling  
28 with an Indian friend. We had arrived at a lake where  
29 we were to spend the next three to four weeks spring  
30 hunting. As soon as we had hit the lake, my companion





1 approached me and said, "Father, we must pay our tribute  
2 now to the Spirit of this lake in order that our days on  
3 this lake be good days". I thought it was a beautiful  
4 idea, because, since I was a child, I had been told that  
5 God's spirit was everywhere. So, dutifully, I took a  
6 box of matches and scattered some of them on the snow.  
7 That was my tribute to the Spirit of the lake.

8 The Indian people have learned  
9 to respect nature and appreciate it to the point of giv-  
10 ing certain places and locations they are more familiar  
11 with a Spiritual dimension.

12 Up to a few years ago, people  
13 down South talked about the North and all the possibili-  
14 ties it offered for development. Now, people of this  
15 land are also talking, making their views known. They  
16 see in pipelines, highways, gas treatment plants and  
17 development in general a threat to their land and to  
18 their way of life. Their culture is being eroded. They  
19 are afraid that in the process of development, they will  
20 lose themselves, lose their identities, and lose their  
21 soul.

22 It is a major threat, and be-  
23 cause of it, the Dene Nation have decided to take upon  
24 themselves their own destiny. Everyone knows how fragile  
25 the Northern Environment is. If strong measures were not  
26 taken to protect it, and if the developers were let loose  
27 on the land, you can easily imagine all the damage that  
28 heavy equipment would do to the land.

29 In a sense we can say that the  
30 culture of the people up here is as fragile as the land



1 on which they live, because of the relatively small  
2 number of the Dene, and because of the distance that  
3 separates each community. Indeed what happens when two  
4 different cultures, two different ways of life get into  
5 contact. The end result is that the stronger one gets  
6 the upper hand and the weaker one the short end of the  
7 stick. The stronger one willingly or unwillingly will  
8 have the tendency to impose itself on the other. The  
9 Dene of the North refuse to see this happening. They  
10 have come to realize that if development is given a free  
11 hand, they will lose their identity, they will lose them-  
12 selves in the process. If down South, white people are  
13 confused by the turmoil and increasing tempo of change  
14 in their society, think about the Denes. The old ways  
15 have partly lost their appeal, and the new ways of the  
16 North, mines, oil fields are attractive at first, but  
17 somehow circumstances have put the natives on the edge of  
18 society.

19 In my 22 years in the North, I  
20 have noticed many changes. In Fort Franklin, where I  
21 spent my first few years, everyone was running his own  
22 life, in his own way, doing his own thing. Later on,  
23 in many places, I have seen many of them being drawn  
24 away slowly from a life on the land, lured by the pros-  
25 pect of an easier life; in reality, unemployment, liquor,  
26 and degradation on the fringes of booming towns and trad-  
27 ing posts, virtually becoming wards of the Government.

28 In view of those facts, many  
29 have come to realize that they must take their destiny  
30 into their own hands. The white man must also core to



1 realize that their needs are not necessarily the needs  
2 of the Denes. They must also learn to be patient and  
3 tolerant. They must remind themselves that the develop-  
4 ment of the last few years has disrupted the traditional  
5 pattern of the life of the people.

6 Some changes have brought  
7 relief and comfort. On the other hand, some changes have  
8 also created serious disruptions, and this is a matter of  
9 major concern to the Dene People. True development can-  
10 not be limited to economic growth, it must be for the  
11 good of every man and for the whole man. Economic  
12 growth cannot be promoted if destructive in human values;  
13 traditional, cultural, personal, social, familial, and  
14 spiritual. True development cannot be measured in  
15 dollars and technical achievement. Development is  
16 people.

17 We white people, who have been  
18 either tolerated or accepted or welcomed by any Dene  
19 Community must give them our full support in whichever  
20 course they choose to take in order to control their own  
21 destiny. As Dave Courchene, President of The Manitoba  
22 Indian Brotherhood said: "We ask you to join us, not to  
23 lead us."

24 Because white people and  
25 Indians are called to live alongside each other, we must  
26 enter into a meaningful dialogue with one another, which  
27 means we must talk to one another about things of mutual  
28 concern.

29 Let me give you a few quotations  
30 from Paul Freire's book: "Pedagogy of the Oppressed".



1 " The world is built not by keeping silent, but  
2 by speaking, by reflecting and by acting. Dialogue  
3 takes place when people do not try to impose their  
4 views on others, but together to create. However,  
5 Dialogue becomes impossible when Faith in oneself  
6 and Faith in the other person is lacking. Based on  
7 Faith and Love, Dialogue becomes mutual trust between  
8 people. Dialogue is the incessant pursuit of the  
9 betterment of the people. Dialogue involves also  
10 critical thinking, not waiting for things to fall  
11 into place, but trying to do something to improve  
12 the situation.

13 For Animals, there is no yesterday, nor tomorrow,  
14 but for people there is. There was a yesterday  
15 - there is a today - there will be a tomorrow, which  
16 people dialoguing together, must try hard to shape  
17 up and create. "

18 What about the proposed  
19 pipeline? As a transient, accepted by the people, I am  
20 here today, and perhaps elsewhere tomorrow. I have no  
21 right to tell the people of Fort Good Hope what course of  
22 action they should take in regard to the pipeline.  
23 However, from the time the hearings started in Yellow-  
24 knife right through to this present hearing in Fort Good  
25 Hope, I think the Dene people have spoken clearly enough  
26 that they did not want it at the moment. If the pipeline  
27 was to be built now, it would be in complete disregard  
28 of the opinions expressed by the majority of them. Such  
29 a huge undertaking would be detrimental to them and des-  
30 tructive in human values as well as traditional, social,





Father Labatt

1 cultural, and familial, to the point that perhaps they  
2 would never recover from it. Therefore, I, as an  
3 individual, have no choice but to support them in their  
4 demands: No pipeline now.

5 Perhaps in 20 years, the new  
6 generation now growing up may think differently. The  
7 gas will still be there. However, if the demand for gas  
8 is so great that people down South cannot wait, I am sure  
9 that the gas people didn't put all the eggs in the same  
10 basket, and that they have in mind other alternatives to  
11 get it out, alternatives less destructive than the  
12 Mackenzie line.

13 I would also like to point out  
14 that perhaps the industrial nations should slow down and  
15 try to shepherd their dwindling resources and still re-  
16 main a viable society indefinitely, but that's  
17 another story.

18  
19 In closing, I would like to say:  
20 A nation is not judged by its capability in the field of  
21 technological achievement, albeit, its ability in build-  
22 ing a huge pipeline, but a civilized nation is judged by  
23 the way it treats its minority groups. Let it be a  
24 warning to us all. Future generations will judge us by  
25 the way we will have the treated the Dene of the North.

26 Thank you for listening.

27 THE COMMISSIONER: Thank you  
28 very much, Father. Will you give the Translator a hand,  
29 Father, in paraphrasing any parts that are giving him  
30 difficulty.



Father Labatt  
Bella T'Seleie

1 FATHER LABATT: Yes.

2 THE COMMISSIONER: All right;  
3 I think it might be a good idea to stop for coffee now,  
4 and, Father Labatt, perhaps you and Mr. Kakfwi could  
5 work out an agreement about the translation.

6 We will adjourn for a few  
7 minutes for a cup of coffee now.

8 (WITNESS ASIDE)

9 (PROCEEDINGS ADJOURNED.)

10 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

11 THE COMMISSIONER: We will call  
12 this hearing to order.

13 Father Labatt, would you  
14 let us have your statement so it can be marked as an  
15 exhibit. Thank you.

16 (STATEMENT OF FATHER LABATT, DATED AUGUST 4th, 1975 AT  
17 FORT GOOD HOPE, MARKED EXHIBIT C125.)

18 BELLA T'SELEIE, sworn:

19 CHIEF T'SELEIE, Interpreter:

20 BELLA T'SELEIE: I was born  
21 here in Fort Good Hope and raised most of my life in  
22 Colville Lake.

23 My dad is a trapper. I  
24 have two brothers and two sisters. We all went to school  
25 for a few years. None of us were interested in going  
26 for too long. I hated school. I didn't like sitting in  
27 class all day. It wasn't long before I shut my mind off  
28 to everything I was taught. In doing this I didn't learn  
29 anything else for the rest of the year. The teachers  
30 didn't know what happened to me. They talked to me and



Bella T'Seleie

1 told me that I had better learn if I wanted to be some-  
2 thing someday. I didn't know what they meant. It  
3 wasn't what I wanted.

4 I look back on that time now and  
5 I think that was the smartest thing I have ever done. I  
6 know now that if I had gone through with all that school-  
7 ing, let them put things in my head, I wouldn't have sur-  
8 vived it. I admire a lot of boys and girls who had went  
9 through with it and are still trying to gain everything  
10 that they have lost back. I couldn't even go for a few  
11 years so that's why I shut off my mind from all that they  
12 were teaching me. At the end of that year they wrote to  
13 my parents saying that I was a child that could no longer  
14 learn. I never went back to school and I was happy.

15 I stayed home and lived with my  
16 parents and brothers in the bush. In the winter we  
17 trapped. In the spring we hunted beaver and rats. In the  
18 summer we lived in fish camps. I did this until I got  
19 married. Now I have two children.

20 I teach part-time here in the  
21 school, Dene language, legends; anything that I think  
22 is good for the children to know I bring to them.

23 I also have a good chance to  
24 look at what the children are learning. Some things you  
25 don't need at all in there but they are still in there.  
26 I want the school system to be changed to suit our way  
27 of life before my girls go to school.

28 One day, when we are given time  
29 to think about anything other than the pipeline, I know  
30 that all our schools will be run so that our children





1 won't lose none of the Dene ways in going.

2 Mr. Berger, I would like to say  
3 a few things on what I think of the pipeline. I don't  
4 think that the people who want this pipeline to be built  
5 really care at all about the twenty years of oil and gas  
6 that they will be getting in building a pipeline.

7 I think, from the very beginning,  
8 the whole purpose of the pipeline was to destroy every  
9 living animal and fish on our land. The Dene people de-  
10 pend on these animals and the white people know this.  
11 They know that we don't need money. Any time we don't  
12 have money, we could leave to the bush and live there.  
13 The white people want to do a lot of things on our land,  
14 but they know that they couldn't do it if we had the land  
15 to turn to.

16 So, they propose the pipeline.  
17 If we ever blow it up, they would be happy. Then they  
18 could say that we destroyed the land ourselves. Either  
19 way, we would lose.

20 If we don't have any roose and  
21 other wild game to hunt, we will need money like the  
22 white people. We will have to have development. We will  
23 want it because we will have nothing else to turn to.  
24 And that is what the white people had always wanted. We  
25 will live like them, so what will we have to fight for?

26 When the white people proposed  
27 this pipeline, maybe that's all they wanted us to concen-  
28 trate on. Maybe they have other plans that they don't  
29 want us to see. They are probably using the pipeline to  
30 begin with.



1 The white man want us to  
2 depend on them. They want us to depend on them so much,  
3 maybe it is one of their many plans to destroy every liv-  
4 ing thing on our land. That would be the quickest way to  
5 do it.

6 THE COMMISSIONER: Thank you  
7 very much, Mrs. T'Seleie. If you would leave your state-  
8 ment with us, we would like to keep it and have it marked  
9 as an exhibit. Thank you again.

10 (SUBMISSION OF MRS. BELIA T'SELFIE MARKED EXHIBIT G-26.)

11 (Witness Aside)

12 CASSIEN EDGI, sworn:

13 My name is Cassien Fôgi.  
14 I am 57 years old and have eight children and grandchil-  
15 dren. Therefore, I am going against the pipeline which  
16 will give my children trouble and hardship. Every one  
17 of you sitting here love your children. Did you want  
18 them to suffer? I guess you don't want them to suffer,  
19 guess not, therefore no one of us living in the North  
20 like the pipeline to go through. Whoever want pipeline  
21 to go through Northwest Territories is greedy for money.  
22 Not us. We want each to make a living out of our land  
23 and trap and hunt and nothing else, as long as we have  
24 little money to carry us every day.

25 What is going to happen if  
26 the pipeline go through Fort Good Hope? Drugs, booze,  
27 family breakup, and trouble. In the past we have handful  
28 of white mens. Still, how many girls have kids without  
29 fathers and live on welfare. If pipeline go through,  
30 there will be thousands of thousands of white people,



Cassien Edgi  
Lucy Jackson

1 therefore we doesn't want any pipeline. When we say no,  
2 is no.

3 In the past the white people  
4 used to push us around like kids, but not now. We are  
5 learning. Now, for instance, we got fooled lots of  
6 time, like rental houses. We were told, you will pay  
7 rent only \$2.00 to \$10.00 a month. And now, how much  
8 the people have to pay now? Even the poor people, every  
9 rent goes up, every year. And us, if we lied to the  
10 white people, they will tell us we are a liar.

11 I went to school when I was  
12 twelve years old and stayed only two years. When I came  
13 back from school, I hardly talk in English and I taught  
14 myself, and I just hate school, as bush life is too good

15 I been in this town for about  
16 24 years, and every weekend I go in the bush, and feel  
17 like quitting my job, but I think of my children, so I  
18 want to stay on the job until I get retired, if I don't  
19 get fired.

20 Mr. Berger, please, no pipeline  
21 before land claim is settled. We are all born here  
22 we will die here.

23 THE COMMISSIONER: Thank you  
24 very much, sir. May we keep your statement so it can  
25 be marked as an exhibit. Thank you, Mr. Edgi.

26 (SUBMISSION OF CASSIEN EDGI MARKED EXHIBIT C127.)

27 LUCY JACKSON, sworn:

28 Hello people, Mr. Berger:  
29 This year, being a woman's year, we didn't have many  
30 women speaking. We



Lucy Jackson

1 have mostly men speaking, so I think maybe we should  
2 start with a woman.

3 My name is Lucy Jackson,  
4 daughter of Mr. Theodore Tobac and Georgina Tobac .  
5 I am a non status because of marriage to a Metis. I  
6 have nine -- I mean eight children. And I was born in  
7 Loon Lake, which is maybe 30 miles from here.

8 I am afraid all my notes -- I  
9 don't have all my speech written out, it is just notes.

10 THE COMMISSIONER: Well, you  
11 carry on.

12 MRS. JACKSON: So, Mr. Berger,  
13 you asked us what the impact will be to the Indian people  
14 when the pipeline comes or when the pipeline will start.  
15 The impact is here on the native peoples already. We  
16 see development already on the land, on the peoples.

17 I think today the native  
18 peoples are hit the hardest in every way. In the commun-  
19 ity of Fort Good Hope there is only five peoples employed,  
20 five native peoples employed. All the rest are trappers  
21 or part-time company workers, maybe for a month or two.

22 You go all over the North-  
23 west Territories and you see seismic lines. In the  
24 winter you see companies going on the lands. You ask  
25 what lakes, what streams, what part of the country is the  
26 trapping or fishing area? Just like one old man yester-  
27 day, he said, every stream, every lake, every open land  
28 is trapping area or a fishing area.

29 You come to Good Hope to  
30 ask us what the impact will be? Well, the impact is here.





1        You go to the peoples' houses. The condition of  
2 the houses they live in, rental homes, private homes, you  
3 walk in there. The first year they put rental homes in  
4 Good Hope was in 1970, they built the rental homes. They  
5 furnished it with a table, with chairs, with a bed, mattresses  
6 if available, if they came; no bathtub, no running water,  
7 a chemical toilet. Sometimes they didn't have enough of  
8 these. That was all; no blankets, no nothing. This is  
9 the way it is still today. Peoples who live in their own  
10 homes are even worse.

The peoples that go out trapping, they go trapping every year, but yet today the fur prices are so low that you can't even make a living. Take, for example, Mr. Gabe Kochon, who spoke today. He is a trapper, an expert trapper. He is a fisherman, a hunter. This year alone he made 4,000. He sold 148 marten, 6 foxes, 5 mink, 32 beaver. Out of all this he feeds his family year round. He has bought a Skidoo, a motor, a canoe, sleigh, traps, whatever furnishings he needed for his house. He bought it out of this. On top of that, he had to pay his monthly rent. What little money a person makes is sucked right out of them.

Even today, school teachers tell our children, "you're lucky, you're lucky to have so much oil and gas. Why don't you share it?" We share it; we gave so much; we are still giving today. So we give you, so give us this, what did we get - nothing. Today we are just - you give us a lot but you make us pay for everything. You made us pay the hard way. Today our lives are still controlled by the Government.



Lucy Jackson

1 A trapper, living in a  
2 rental home, or even an employee - permanent employee to  
3 the Government - has to pay rent, over a hundred dollars,  
4 less three dollars, but maybe it will be one or two fami-  
5 lies who will pay \$3.00. The rest - you see them having  
6 broken windows. People living in rental homes without  
7 running water. The white peoples that live with us call  
8 us "dirty", we are dirty people.

9 I have been a member of  
10 the Settlement Council for four years. Three years, maybe  
11 four years ago, the Health Department told us our water  
12 condition was not fit to drink. In April of this year we  
13 were told, you are drinking sewage water.

14 Anyway, do people think we  
15 are so rich ourselves? Do people think we are so rich  
16 ourselves? They think we are making millions out of our  
17 resources, our natural resources -- we get nothing out of  
18 it. We give it. We always give. We even give our-  
19 selves too. Whatever--like I said before, whatever you  
20 gave us we always pay. We pay the hard way always  
21 with our lives, with everything. Everybody knows Indians  
22 are drunkards. We are being punished for being drunkards.

23 You should listen to some  
24 of your Commissioners and your superiors coming down here  
25 to talk to the peoples, to the Settlement Councils, to  
26 the Band Councils, to the peoples. They invite us all.  
27 You know what they have to say to us? We are not here to  
28 babysit you peoples, other than that you are sinners,  
29 you're drunks. This is what we have to get every day.  
30 Not only that, every day we deal with different peoples



Lucy Jackson

1 coming in, flying in, just to give us so much information.  
2 How we are keeping sane I don't know. To top it off, we  
3 have to live, we have to make our living at home, and yet  
4 we have to attend meetings, have to go to different places  
5 every day, but still we try to make a home for our families.  
6 Peoples are trying.

7 I have got a lot of information  
8 here but -- we have to cope with the cost of living, of  
9 travelling, every day, with what--

10 This is all, I think, I have to  
11 say. I have got a lot more, but --

12 THE COMMISSIONER: Well, if you  
13 have more --

14 MRS. JACKSON: And then I look  
15 into the future. I would like to see my children, and  
16 other children, educated, to be qualified teachers,  
17 nurses, doctors, pilots, seismic workers, judges, expert  
18 Hare Skin speakers, who can translate for the people  
19 who do not understand or speak English. And if we are  
20 to have our land claims settled, we need so many of our  
21 Indian peoples to be trained or educated in all fields  
22 of trades. I would like to see the young people controlling  
23 their own natural resources.

24 This is all I have to say.

25 THE COMMISSIONER: Thank you  
26 very much, Mrs. Jackson. Do you wish to translate yourself,  
27 Mrs. Jackson.

28 MRS. JACKSON: I could translate  
29 myself.

30 (WITNESS ASIDE)





Margaret Heming

1 MARGARET HEMING, sworn:

2 LUCY JACKSON, Interpreter:

3 MARGARET HEMING: My name is  
4 Margaret Heming. I am employed as a nurse with the  
5 Department of National Health and Welfare, Canada. The  
6 following words I have to say are my own. At the outset I  
7 would like to fully endorse all the things that Father  
8 Labatt has had to say; Mr. Edgi had to say; and Mrs.  
9 Jackson.

10 In addition to all of that, we  
11 all have something in common in this room, - we are  
12 Canadians and this Northwest Territories - this jewel  
13 of the world - is part of Canada.

14 Another thing which we have in  
15 common is fear. I sensed this this afternoon as I  
16 listened to what the people of Fort Good Hope had to say  
17 about why we should not have the pipeline through our  
18 Northwest Territories. Fear gets in the way of think-  
19 ing; it gets in the way of learning; it makes us submis-  
20 sive; and fear destroys our independence.

21 There is a sign on the wall of  
22 this auditorium which relates to an Indian having to  
23 bleach his hair in order to attain status. What is this  
24 status thing anyway? To my way of thinking, the person  
25 who thought out the idea for this sign was a truly fear  
26 person - full of it. To you who wish to be known as the  
27 "Dene" to be known as something set apart, must I dye  
28 my hair black and change the colour of my skin in order  
29 to join you?

30 I am afraid too and what am I



Margaret Heming

1     afraid of?

2                             First, I am not afraid of what  
3     Mr. Blair has said; I am afraid of what Mr. Blair has  
4     not said. I am also afraid of what the people of Fort  
5     Good Hope have not said.

6                             I watched and listened to two  
7     gentlemen this afternoon explain about sources of gravel,  
8     about putting a wharf in at Fort Good Hope, about build-  
9     ing two airstrips, about helicopter landing pads. No one  
10    seems to be particularly interested in the impact all of  
11    this is going to have on the health of the people of the  
12    North.

13                            I am a health worker. Mr.  
14    Thomas Manuel of Fort Good Hope is a health worker. Mrs.  
15    Mary Rose Drybone of Fort Good Hope is a health worker.  
16    What has been planned for water supply for camps of 800  
17    men, for garbage disposal, for sewage disposal? We are  
18    already polluting the Mackenzie River. What plans have  
19    been put on to the drawing board about all of these  
20    health hazards?

21                            The incidence of venereal dis-  
22    ease is on the upswing in the Northwest Territories  
23    already. What kind of thinking has gone into the  
24    resolving of this problem?

25                            What types of people would be  
26    hired to work on the pipeline? The alcoholic, who is  
27    down and out on skid-row in the South? The drug addict  
28    who needs a fast buck?

29                            What are the safety measures  
30    which have been laid out for the protection of the ren



Margaret Heming

1 working on the proposed pipeline? What are the emergency  
2 measures which would be set up in the event of accidents?

3 Industry in the South will un-  
4 doubtedly dangle the proverbial carrot in front of the  
5 noses of the people of the North with regard to employ-  
6 ment. Will these people be trained sufficiently as a  
7 safeguard against accidents?

8 I feel sure, if and when the  
9 land claims have been settled, and the people of the  
10 North are ready to tackle the next project involving a  
11 gas and/or oil pipeline, the question of who is to be  
12 employed will come up. Indian people are already going  
13 over to Norman Wells and up to the Arctic Coast to gain  
14 employment with such companies as Imperial Oil; and some  
15 of these very Indian people are also very able trappers  
16 and bushmen.

17 On the other side of the coin,  
18 those people who would wish to come from the South to  
19 this North of ours, would they really know how to cope  
20 with the hazards of the North?

21 The Indian people state that  
22 they do not want to go to schools to be educated. I  
23 honestly think that this is a negative approach. I am  
24 suggesting rather that the Indian people should try to  
25 have the best of two worlds. It is only without fear  
26 that this can be accomplished.

27 People from the South, by  
28 reputation only rather than in fact in a lot of cases,  
29 are supposed to have the technological know-how. What  
30 would be wrong with them learning how to cope, learning



Margaret Heming

1 what it means to be dependent upon the forests, the  
2 rivers, the animals for food and clothing. It would  
3 be like the old Indian adage of "walking in the other  
4 man's moccasins".

5 We must have respect for what  
6 we seem to consider as our adversary - our enemy.

7 Do not bleach your hair, my  
8 friends - I cannot change the colour of my skin. Let  
9 us tear down the fences, Chief T'Seleie - not build them  
10 up. A fence is built for fear of something coming into  
11 our world.

12 In the study about the effect  
13 of the pipeline on the environment and on the land, let  
14 us also study about the way we are going to take advantage  
15 of the natural resources, and at the same time,  
16 keep our people strong and alive, in order that everyone  
17 may enjoy the best of two worlds.

18 Thank you, sir.

19 THE COMMISSIONER: Thank you  
20 very much. I think it should be translated. Perhaps  
21 Mrs. Jackson would. Would you mind translating, Mrs.  
22 Jackson?

23 Maybe we should stop again  
24 for five minutes for a cup of coffee and then we can  
25 resume after that, and the translation can continue  
26 after it has been discussed. We will stop for five or  
27 ten minutes for coffee, if that is all right.

28 (PROCEEDINGS ADJOURNED.)

29 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

30 THE COMMISSIONER: Well, ladies





Margaret Heming  
Celine Ritias

1 and Gentlemen, I will call our hearing to order again,  
2 and Mrs. Jackson will continue with the translation of  
3 Nurse Heming's statement. Carry on, Mrs. Jackson.

4 Thank you very much, Nurse  
5 Heming. I wonder if you would leave your statement with  
6 Miss Hutchinson and it will be marked as a statement.  
7 Thank you.

8 (SUBMISSION OF MARGARET HEMING MARKED EXHIBIT G128.)

9 (WITNESS ASIDE)

10 CELINE RITIAS, sworn:  
11 LUCY JACKSON, interpreter:  
12 My name is Celine Ritias.

13 Mr. Berger, here is what I have to say, and how I feel  
14 about the pipeline.

15 They are not thinking of  
16 our future. What will we have in the future? What is  
17 going to happen to us? Maybe there won't be nothing  
18 left for us in the future. Maybe by that time there  
19 won't be anything left, and when there is no more animals  
20 left, what are we going to do? Just think, what are we  
21 going to do? After that they don't have to turn to us  
22 and say, "Those Dene peoples can't even go out in the  
23 bush anymore". It's not going to be our fault. Whose  
24 fault it's going to be? It's going to be their fault.

25 We don't want the pipeline  
26 to come through. We said "no", and why don't they leave  
27 us alone? Leave us alone and leave us the way we are.  
28 And if the pipeline comes through, a lot of animals will  
29 die off. The pipeline will destroy the lands and every-  
30 thing else.

If there was an oil spill,



Celine Ritias

1 and if any kind of animals may go on that oil , that  
2 animal will die. Some other animal may eat that animal;  
3 it will die too.

4 Mr. Berger, you think we are go-  
5 ing to believe what they are going to tell -- say or tell  
6 us, when they say it will not hurt anything. When they  
7 build the pipeline, just think how much white peoples  
8 will come to the North, and when there's so much white  
9 peoples, where will we stand? We don't want to be told  
10 where to stand by any white peoples. They might push us  
11 around; sooner or later they might put us on reserves.  
12 We don't want to be on reserves.

13 Just think who is going to make  
14 all that money. They are the ones that will make all  
15 that money, while Dene peoples make nothing out of it.  
16 How would they like us to put a pipeline through their  
17 backyard? They wouldn't like it. They would turn us  
18 down.

19 We are depending on the land;  
20 it is our fridge. We Dene peoples get our food from  
21 the land. For an example, compare a chicken that you  
22 buy at the Bay and a chicken that you shot in the bush,  
23 and if you shot a couple of chickens, it would cost you  
24 nothing, but if you got it from the Bay, it would cost  
25 you about \$5.00.

26 That's all I have to say.

27 THE COMMISSIONER: Thank you  
28 very much. Would you leave your statement with us so it  
29 can be an exhibit. Thank you.

30 (STATEMENT OF CELINE RITIAS MARKED EXHIBIT C129.)

(WITNESS ASIDE)



1                                ESTHER LENNIE, sworn:  
2                                LUCY JACKSON, interpreter:  
                                 My name is Esther Lennie  
3 and this is what I think about the pipeline. The white  
4 ren --

5                                THE COMMISSIONER:    Excuse me,  
6 I really want to be able to hear what everyone is saying,  
7 so maybe we could all try to be a little bit quieter  
8 while these statements are being made. Carry on. Start  
9 over, if you don't mind.

10                              ESTHER LENNIE:     Mr. Berger, my  
11 name is Esther Lennie and this is what I think about the  
12 pipeline.

13                              The white men are not going to  
14 think about us and our future. The white men are think-  
15 ing about themselves and now.

16                              They are going to destroy the  
17 land, and we need the land more than they     need it.  
18 The land is ours and we belong here. We are all proud  
19 to be called Dene people.

20                              We don't want any pipeline  
21 around here, there's lots of other places to put the  
22 pipeline. This is not only for me, it's for all the  
23 Dene people that lives in the Mackenzie Valley.

24                              How much land will they destroy  
25 if they put up camps every 50 miles? That's why we don't  
26 want the pipeline. If they put up the pipeline, then the  
27 white men are going to come and change our way of life,  
28 and they are going to take over our villages, and they  
29 are going to take over the -- they are going to take over  
30 the land. Then the people are going to stop living in





1 the bush and live in town and never bother going back to  
2 bush again. We don't want our land to be destroyed.  
3 We love and care for our land, that's why we still live  
4 in the bush.

5 The people will be scared to go  
6 anywhere for hunting because of the pipeline. And there  
7 is going to be gas everywhere if the pipeline is put up.  
8 We are not going to say, yes, you could put up the pipe-  
9 line through because we need our land as much as the  
10 white men needs it.

11 They may not go trapping any-  
12 more because the animals will be scared to go anywhere.  
13 We are always going to say no because we don't want it  
14 around the Mackenzie Valley. I hope you stop bothering  
15 us about the pipeline after this. If they have it going  
16 through, they are going to treat us like slaves, when  
17 this land really belongs to us Dene people.

18 It is going to be like in the  
19 South where the people are told what to do and where to  
20 live and we don't want that for our children. We want  
21 them to be raised in the bush were most of the Dene  
22 peoples were raised, then they'll know more about the  
23 bush. Like, nowadays, most childrens had too much of  
24 school and not very much about the bush. That's why we  
25 don't want the pipeline because our children's children  
26 are going to be raised in the white way, and they are  
27 going to be dumb in the bush.

28 That's all I have to say.

29 THE COMMISSIONER: Thank you,  
30 and you could you leave your statement with us, please.



Jonas Grandjambe

1 (STATEMENT OF ESTHER LENNIE MARKED EXHIBIT C130.)

2 (WITNESS ASIDE)

3 JONAS GRANDJAMBE, sworn:

4 LUCY JACKSON, interpreter:

5 My name is Jonas Grandjambe  
6 of Fort Good Hope.

7 Mr. Berger, I am not going  
8 to say too much. I am going to say a little about the  
9 pipeline and a little about the highway, telling you what  
10 it will do to us and our land.

11 If the pipeline comes  
12 through our land here in the Northwest Territories, our  
13 land will be damaged. Our land won't be the same as it  
14 is now, living out of this land won't be the same, it  
15 will be all changed. Even the peoples, us Dene, won't  
16 be the same, because there is going to be a lot of white  
17 men. We'll all change because there is going to be  
18 liquor and drugs, which will come along with the white  
19 man and the pipeline.

20 We don't want the pipeline  
21 to go through our land, to damage our land, and to spoil  
22 our way of living, us Dene. That is why we don't want  
23 the pipeline. Whether it's coming through or not, we  
24 don't want the pipeline.

25 About the highway, if the  
26 pipeline comes through, surely the highway will come  
27 through with the pipeline, then what will happen to us  
28 Dene?

29 Our land is not going to  
30 be the same as it is now. Even us Dene won't be together  
anymore, we'll be scattered. Some of us might be way



Jonas Grandjambe  
Lena Gully

1 out South on the highway, hitchhiking, getting kicked  
2 around on your land in the South. If the highway comes  
3 through, there will be more white men, a mad rush of  
4 them, then what will become of us Dene? We just might  
5 end up living on Reserve land like the natives down  
6 South living on Reserve land, on which they were once  
7 free to live on, do as they wanted to do on the land.  
8 They are not free to go any place and do as they please,  
9 only the one little spot given to them - the Reserve.  
10 We don't want to end up like them, that is why we don't  
11 want the pipeline and the highway to come through.

12 That's all.

13 THE COMMISSONER: Thank you,  
14 sir. We will keep your statement, if we may, and have  
15 it marked as an exhibit.

16 (STATEMENT OF JONAS GRANDJAMBE MARKED EXHIBIT C131.)

17 (WITNESS ASIDE)

18 LENA GULLY, sworn:

LUCY JACKSON, interpreter:

19 Mr. Berger, my name is

20 Lena Gully and I was born here and raised in this town.

21 I have seen white man come  
22 and tear up our land. All the land, lakes, fish and  
23 plants don't mean anything to them. A tree to us means  
24 shelter, fuel and transport, and the spruce gum means  
25 medicine for us.

26 The lakes, river and  
27 creeks have life in them. They have animals we use for  
28 food and clothing.

29 We do not have to pay for  
30 any animal that we can shoot out there on the land. We



Lena Gully  
Charlie Tobac

1 go to the Bay, or any other store, and we have to pay  
2 about \$10.00 for a little piece of tongue, when we can go  
3 out and get more than just a tongue for free that could  
4 last for a long time.

5 Therefore, if the pipeline is  
6 built, it would destroy the land that means so much to  
7 us. It will destroy our way of life.

8 So, Mr. Berger, that's why I say  
9 we don't want no pipeline, or highway for that matter.  
10 The white man has never lived up here, so they don't  
11 understand what it means to us having our land destroyed.  
12 First, they came to our land and discovered lots of furs.  
13 So they gradually came for furs that was needed in  
14 England and Europe, and now more are coming to our land  
15 for our minerals, our lands, oil and gas. They want  
16 these resources for money and power. They don't care  
17 for our land and our people. History is just repeating it-  
18 self.

19 So, again, I say, we don't want  
20 the pipeline or a highway.

21 That's all I have to say.

22 THE COMMISSIONER: Thank you.  
23 If you will leave your statement with us, we will mark  
24 it as an exhibit. Would you leave it with us?  
25 Thank you.

26 (STATEMENT OF LENA GULLY MARKED EXHIBIT C132.)

27 CHARLIE TOBAC, sworn:  
28 LUCY JACKSON, interpreter:  
29 My name is Charlie Tobac.

30 I was born in Fort Good Hope. I am married and have two  
children.





Charlie Tobac  
Norbert Caesar

1 I do not agree with the pipeline.  
2 When they put this experiment pipeline in the Sans Sault,  
3 they did a lot of blasting in the river. A lot of beaver  
4 were damaged and blind; the beavers were all blind. A  
5 lot of beavers were blind and got killed. A lot of  
6 beavers were blind and were killed by sticks hitting  
7 them. In spring hunt this year, there was a lot of dead  
8 beavers. We went through four lakes, in all these lakes,  
9 there were dead beavers.

10 When the pipeline comes through,  
11 there will be more animals that will be dying. And with  
12 what seismic work was done to the land, a lot of animals  
13 were dying, but how many will be dying when the pipeline  
14 will be put through in our land. What will happen in the  
15 future? That is why we are <sup>all</sup> saying we do not want the pipe-  
16 line.

17 That's all I have to say, thank  
18 you.

19 THE COMMISSIONER: Thank you,  
20 sir.

21 (WITNESS ASIDE)

22 NORBERT CAESAR, sworn:

23 LUCY JACKSON, interpreter:

24 MR. CAESAR: Norbert Caesar,  
25 I was born in this Fort Good Hope.

26 THE INTERPRETER: A few years ago we were working  
27 with the white peoples at -- I think he will tell you,  
28 show you where he was speaking after.

29 THE COMMISSIONER: Go ahead, do  
30 you wish to go to the map now, or --



Norbert Caesar  
Martha Rabisca

1 THE INTERPRETER: This is in the Rampart  
2 River area where they used to work. They used to block  
3 up the rivers, and they used to dynamite on the lakes.  
4 We hunted beavers there. And now you go up there trapp-  
5 ing for beaver and there is no more beaver in that coun-  
6 try. In the Rampart area -- the Rampart River area there  
7 used to be lots of rabbits, but today there is nothing  
8 There were dead rats in the lakes. Beavers, too, were dead  
9 floating in the lakes. There was a lot of dead mooses  
10 also.

11 How come the president of the  
12 oil company says there will be no damage to the animals  
13 when the pipeline comes through? There's a lot of  
14 seismiclines and in the spring, when the water is  
15 running, - from these seismiclines the water that flows  
16 to the lakes and the rivers. The animals die from  
17 these. I have seen a lot of dead animals in our  
18 country, that's why we do not want a pipeline.

19 I am solely a trapper. I do not  
20 depend on work to make my living. I don't want the pipe-  
21 line and the highway to come through our land.

22 That's all I have to say.

23 THE COMMISSONER: Thank you  
24 very much, sir.

25 (WITNESS ASIDE)

26 MARTHA RABISCA, sworn:

27 LUCY JACKSON, Interpreter:

28 My name is Martha Rabisca.  
29 I was raised by my ancestors and today I still live that  
30 way. I know my land, so there is nobody here to fool me.



1 I live in the bush with my children, and I always keep an  
2 eye on things. I was raised by my ancestors. My  
3 ancestors made their tepees with caribou hides. In the  
4 middle, inside, we had a little fire. If you want to  
5 make a fire in the morning, they pick up dry branches  
6 from dead wood. They never talk about pipeline and yet  
7 they made a living.

8 Since the white man came to talk  
9 about the pipeline, they say it is not going to destroy  
10 us. The pipeline is just like poison to us. How come  
11 they say it wouldn't really destroy the land?

12 I have seen a lot of dead ani-  
13 mals. I don't like the way you talk about our land,  
14 about having a pipeline through our land, as we do not  
15 go outside to your country and interfere with you, tell-  
16 ing you what to do, or what we, the Indian peoples, will  
17 do on your land.

18 In the early years, when the  
19 first white man came, even those few that came here, they  
20 sure cheated the peoples. I still remember those.

21 This year we went for our trapp-  
22 ing 108 miles from here, my two sons and myself; 108  
23 miles, that is where we put our camp. From there we  
24 even went further without having any trails through snow,  
25 through the cold weather. That's how much they have des-  
26 troyed our land around this area, that we had to go that  
27 far to do our trapping. Myself, I walked most of the way  
28 too.

29 If I went outside to your land  
30 and interfered with you, surely you will not leave me





Martha Rabisca

1 alone, you will just tell me where to go. We got sick  
2 in our camp last year. We had to travel back this way  
3 with the dog team. Sometimes we would have to travel  
4 until after midnight, 3:00 o'clock in the morning,  
5 through the snow, and the snow was higher than our knees.

6 THE COMMISSIONER: Higher than?

7 THE INTERPRETER: The knees.

8 This is how much we, the  
9 peoples, is suffering today; how far we have to go for  
10 our trapping. So, why are you asking us to put the pipe-  
11 line through our land?

12 The Government says they will  
13 give us houses, good homes, everything. That was just to  
14 fool us, just so they could say, we gave you houses, we  
15 gave you this, just so they could put the pipeline  
16 through.

17 I live in a house down here, in  
18 a log cabin, but I still furnish it with myself, from  
19 what my late husband left, I furnished with it. And to-  
20 day I am still, have to repair my home with my own money.

21 We have repeated ourselves in  
22 the past saying we did not want the pipeline, and yet you  
23 keep after us to put the pipeline through our land.

24 Through the last world war, they  
25 told us there was lots of children starving outside. The  
26 last war peoples from outside were telling us that a lot  
27 of childrens were starving outside, we need help from you  
28 Indian peoples. Give us money; we will return it to you  
29 after the war is over, and today we have not received a  
30 cent back. And in those days, when we gave so much to



Martha Rabisca

1 the peoples that were supposed to be starving in the  
2 South, you cheated us. Today we still haven't received  
3 a cent back.

4 Today you talk about the pipe-  
5 line, and now you ask us to speak, and we are speaking.  
6 When you go back out to your homes, you will be laughing  
7 at us, talking about us, of what we said.

8 Last year, after they came back, they  
9 barely made it back to town from their camp with the dog team, she  
10 came back to town, she had to go back out to Rorey  
11 Lake, where she usually goes every year. When she got  
12 into this Rorey Lake, there is nothing but vehicles  
13 around that lake, day and night, noise. The martens were  
14 running all over the land, into her camp. From the  
15 noise, the martens were just on our doorstep. In two days  
16 I caught ten martens; right at my doorstep. The animals  
17 are scared of anything. Even sitting inside our tent I  
18 could hear the marten being caught in a trap outside.

19 I was raised by my ancestors and  
20 I still would like to see my childrens and their grand-  
21 childrens living the way my ancestors lived. I will be  
22 dead in a few years, and so this is what I think. I  
23 taught all my childrens how to live in the bush. They  
24 know how to make snowshoes, how to make their living in  
25 the bush. They are talking about their childrens going  
26 to school today. It's true. When a parent raised a  
27 child, this child respected his mother. Today, the chil-  
28 drens that are going to school outside the community,  
29 when they come back they have no respect for their mother  
30 or their dad; they have no respect for nothing.



1                   When the pipeline comes through,  
2 and these childrens that went to school outside of here,  
3 they will go for the pipeline, they will go to them.

4                   This is truly our land, my  
5 ancestors raised me. I remember my dad and mother, they  
6 died when they were a very old age, when they couldn't  
7 swallow food. That's how old our ancestors lived. How  
8 come today peoples are just dying, young peoples are  
9 dying, when I have seen my ancestors live to be of old  
10 age.

11                   The white peoples are blamed for  
12 this. How come today they are still telling us what to  
13 do? They are always telling us how to live. I remember  
14 when my mother and dad told me, the white peoples are  
15 coming. Since then it has not been the same. It has  
16 been no good.

17                   We own the land. We have said  
18 already we did not want no pipeline. Just like dogs  
19 tied, you stop us.

20                   Mr. Berger, if you are a true  
21 and honest person, when you go back out, we will be  
22 listening for you, what you have to say for us when you  
23 go back out. We will listen.

24                   I have a lot more to say, but  
25 since it's so late, I will have only this to say, and  
26 tomorrow I will speak again.

27                   THE COMMISSIONER: Thank you  
28 very much, Mrs. Rabisca. Thank you.

29                   (WITNESS ASIDE)

30



1 THE COMMISSIONER: It is getting  
2 on to one o'clock and I think that it would be time to  
3 adjourn.

4 Mr. Carter, I asked you earlier  
5 about preparing a map of the townsite, so that we could  
6 look at it and determine where that drilling for the  
7 wharf and the materials yard would be. Will you be  
8 able to give us that drawing when we start tomorrow?

9 MR. CARTER: Yes, sir.

10 THE COMMISSIONER: All right.  
11 And Mr. Bell, we will call upon you tomorrow for a dis-  
12 cussion of these maps of traditional hunting and trapping  
13 and fishing grounds.

14 Well, I should like to say  
15 that we will sit again tomorrow at 1:00 o'clock, that is,  
16 we will carry on the Inquiry here at the school at 1:00  
17 o'clock tomorrow, and then we will continue tomorrow  
18 afternoon and tomorrow evening, but on Friday we must go  
19 to Colville Lake, and then on Saturday to Norman Wells,  
20 and then on Sunday to Whitehorse, so tomorrow will be  
21 the last day we can spend here in Fort Good Hope, so all  
22 the people who still wish to speak, and all of the  
23 people who have spoken but wish to add something, should  
24 be ready to speak tomorrow, and if -- yes, Chief? Go  
25 ahead.

26 CHIEF T'SELEIF: I was just asking  
27 do you want me to translate what you just said?

28 THE COMMISSIONER: Could you  
29 translate what I have said. Go ahead, Chief.

30 So, I will see you all





1 again here at 1:00 o'clock tomorrow, and I promise that  
2 I will be on time. I will be here at 1:00 ready to go,  
3 and I am sure you will be too, so I will see you then.  
4 (PROCEEDINGS ADJOURNED.)

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M835

Community 19

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Ft. Good Hope, N.W.T. 6 Aug.75

DATE DUE

BORROWER'S NAME

347

M835

Community 19















